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ERRATA IN VOL. II.

Page 4, line 3 from bottom, read *myself not.*
97, line 3 from bottom, read *envies.*
121, line 1 of the note, read *Tappen in.*
132, line 10, read *January* 1, 1800.
133, line 2, for *Nor* read *Not.*
141, line 6 from bottom, for *inspire* read *aspire.*

MEMOIRS,

&c. &c:

CONTINUATION

OF

EXTRACTS FROM THE JOURNAL

OF THE

EAST-INDIA VOYAGE.

FEBRUARY 1, 1780. I have been ashore at Madras for some days; but never was in any part of the world where I enjoyed less satisfaction than here.—The danger of being upset in the surf when you land, is the first disagreeable circumstance you meet with; and then follow many others which a European cannot at first easily put up with. The excessive heat of the sun which obliges you to keep the house during the greatest part of the day, or else to be broiled alive; the dust and sand you walk through, with which your shoes and stockings are continually full, make it very disagreeable at first: as do the strange customs of the inhabitants, so foreign to what we have been used to, such as, sleeping all the afternoon, shifting and dressing two or three times a day, never using their legs but continually lolling about in a palanquin, lying upon a hard couch all night, and, what is worst of all, held in a state of perpetual torment by that noxious animal the mosquito. However, after a little time, a stranger becomes familiarized to all these things, and then the town is passable, and the country delightful. As to Madras itself, or rather Fort St. George, it is one of the most formidable fortifications I ever saw; and I don't think that any power in this part of the world will ever be able to take it. It contains a number of houses well inhabited, and barracks for many thousand men, with one of the best supplied arsenals in India. About a mile out of the garrison is the Black-Town; where many Europeans have houses, and where reside at least a hundred thousand Blacks, Mulattos, Moors, Americans, and Indians, of all *castes*. Yesterday, by order of the admiral, the four captains of marines in the fleet, with two lieutenants of the navy out of each ship, were ordered ashore, to attend the ceremony of presenting the king's letter to the nabob of the Carnatic. About eight o'clock in the morning the procession set off from the admiral's house in the fort to the nabob's palace, three miles from Madras. Lord M'Leod's regiment, in their Highland dress, marched in front: the admiral's secretary, in a rich palanquin, carrying the king's letter, went next: then followed the admiral, the general, the captains of the navy, the captains of marines, lieutenants of the navy, officers of the garrison; and a great mixed multitude bringing up the rear. The nabob received us under a rich canopy in his hall of audience. The king's letter was read with a great deal of ceremony: and, after the usual compliments had passed, Sir Edward Hughes introduced the officers of his squadron that went in the procession; and each of us presented the nabob with *five pagodas*, value about two pounds sterling; a common custom by which to acknowledge subjection to his government. He did not accept the money, which we were not sorry for; though when he accepts it, it is reckoned a mark of the highest favour. From the Hall of Audience we were ushered into three spacious rooms, where a most sumptuous and elegant breakfast was provided for us, of all kinds of fruit and sweetmeats, with tea, coffee, chocolate, &c., of which we partook very plentifully, having been till ten o'clock in the forenoon without tasting any thing. After breakfast the nabob and his sons reviewed the Highland regiment, and then we all returned to the fort. The navy party dined with the admiral; and in the evening the governor gave a grand supper and ball. I partook of the former; had a look at the company in the ball-room; and, when they went to dancing, I went to bed, heartily tired with all the Eastern pomp and grandeur in which I had been an actor throughout the day.

20. For some days past I have found myselfn ot at all well, and have every reason to fear this hot climate will never agree with my constitution.

March 11. I am far from being well, and am at a great loss what to do. Sometimes I think it will be counteracting the designs of Providence, to attempt to get home: on the other hand, when I find my health declining, I think it is tempting God, not to use the means to get away from this unhealthy climate. The Lord direct me, and not leave me to my own choice, but settle the whole according to his will and my good.

24. Finding myself with every symptom of a declining state of health in this scorching climate, I this morning wrote to the admiral for leave to go home in any of the ships of war bound to the Cape; and, at the same time, acquainted my friend, Captain Simonton, with my reasons for so doing.

25. Captain Simonton informs me that the admiral not only consents to my going home but intends to remove me as captain of marines to one of the ships. This will be of great advantage to me; as I shall not only have a share of any prizes that may be taken, but be entitled to good accommodation, and probably be able to complete a

tour of sea-duty as full captain: advantages, none of which I could have enjoyed, had I been sent home sick as a passenger only. The Lord has been pleased to grant more than I asked. O that my heart would dissolve in gratitude for so many mercies so freely conferred.

April 4. This morning I left the Eagle and embarked on board the Rippon. I would now humbly approach a throne of grace, and solicit the same favours which were graciously granted to me on my arrival from America. May the Lord take me soon, in health, peace, and safety, to my native coutry:—may I find my wife in health, earnestly seeking after God; and our dear little ones alive and well, to prove future blessings:—may I find my parents still alive, to give me their blessing ere they go home:—may I find the gospel of Christ flourishing in England, and those I am more intimately acquainted and connected with, at Chatham, increased in number, faith, hope, and love. Lord! hear these prayers, and the glory shall all be thine.

7. At the time I am now writing we are out of sight of Madras; the signal being made to get under way, before four o'clock in the morning. The Belle-Isle, Asia, and Rippon, with four Indiamen, compose our fleet. Hardly one of my brother-officers but wished to leave this country, and on me alone is the blessing conferred. Lord! give me a heart to praise thee for it.

June 4. When I was first informed of my appointment to the Rippon, she was far from being the ship I liked best. My attention was fixed on the Asia, and there my choice had been placed. But now I rejoice to find myself in the Rippon, as being by far the most agreeable ship of the three. The epidemical distemper in the Asia, with which upwards of a hundred of her people are now infected, is a loud call for thankfulness that I am not sent among them. Besides, the Rippon sails better, and is better manned and officered. It is often a great mercy when God will not permit us to have our own choice.

June 9. The commodore made the signal for the other two captains, and, after consulting with them a very short time, it was determined to make the best of our way to St.-Augustine's bay, in Madagascar. The Asia has a hundred and forty, the Belle-Isle a hundred and twenty, and the Rippon fifty men sick, mostly of the scurvy, and dying daily. Nothing but the shore, with the blessing of God, can do us good.

15. Here we are at last, safe at an anchor, in St.-Augustine's bay, Madagascar.

18. Busy erecting tents ashore for the sick, and for a guard to protect them, the command of which I am intrusted with; though I believe there will be but little occasion for it.

July 8. On the 22d ultimo came in four Indiamen from China, which, after beating some time off the Cape, and attempting in vain to get in, were obliged to bear up for Madagascar. This week the Moss, Indiaman, arrived in great distress. She had parted from the other four at sea, had been in sight of False-bay, and afterwards, by violent storms, was obliged to bear up for this place. It is a favourable circumstance for them that they found us here, as they will now enjoy the benefit of our protection. A very remarkable providence that so many ships, so necessary to each other for their mutual protection, should all meet at one time, from different parts of the globe, at a place so entirely out of the route they separately proposed to pursue on their respective voyages.—Furious winds drove the China ships to St.-Augustine's bay: long calms, producing an inveterate scurvy, caused our coming hither. The Almighty can employ a storm or a calm, or both, to bring about the same effect. We may see the Lord's goodness to us on board the king's ships in not suffering us to proceed at once to the Cape, as we intended: for, had we done it, it is every body's opinion we should have lost the greatest part of our hands, and the remainder would have been in the greatest distress.

9. This is Sunday: but O! how different in appearance from some of the sacred days I have seen in that highly favoured isle where the truths of the gospel are preached in their purity. Happy, thrice happy Briton! I am now sitting, like

Abraham, at my tent-door in the heat of the day; not visited by angels, but surrounded by naked, ignorant beings of a very different complexion, whose language is as strange to me as mine is to them.—Say, O my soul, wouldst thou change conditions with any of those now before thee? Thy Maker alone hath made the difference. Never forget what he hath done for thee. And on this sacred day, though deprived of the means of grace, let the scene before thee awaken all thy powers to thankfulness and praise.

11. This afternoon Captain Blacket, some other gentlemen, and myself, with an English lady from one of the ships, paid a visit to the king of Babaw at his own tent. They received us with great pomp, in their way; seated in an awkward posture upon the sand, at the outside of the door; the king riding astride upon the shoulders of one of his guards. They were all struck with the appearance of the lady; most likely the first white woman they had ever seen: she was, indeed, extremely handsome, and richly dressed; and old and

young came out of their huts, expressing the greatest surprise at the sight. The king made her a present of a sheep, and one of his first officers, of a mat. As we could not converse much with them, our stay at court was very short, and our curiosity soon satisfied; especially as we have the pleasure of his majesty's company almost every day at our own tents. He is a fine looking lad of seventeen years of age, of an open, generous disposition, but entirely ruined by drinking. He loves strong liquor, and is never easy till he has drunk more than he can bear. The knowing ones in power take the advantage of his youth and of this failing, and do just as they please. From the unlimited power and jarring interest of his favourites, his subjects are not so happy as they ought to be. Tyranny and oppression, we have daily seen, are no strange things in Madagascar.

29. This morning the commodore made the signal for moving, and got under way before sun-rise, the whole fleet following, consisting of three men-of-war and nine Indiamen. The Lord conduct us to our

destined port.—Madagascar is certainly one of the first islands in the world, from its size, situation, and fertility. The inhabitants are numerous, but their Creator has so amply provided for their sustenance, that, without taking any trouble but that of collecting their food, they may live even luxuriously all the year round. It is truly a land of milk and honey. No spot, perhaps, in the world abounds more in cattle. Strange as it may sound to an Englishman's ear, a rich Madagascar farmer does not know the number of his oxen by two or three thousand. In some parts, half the cows are not milked, because they have no use for the milk. Bees breed so fast in hollow trees, that they have a sufficiency of honey for the gathering of it: of which they make a kind of mead, called in their language *Toak*. In short, were this island in the hands of a civilized people, it might supply the eastern world with every commodity that either the torrid or a temperate zone can produce; for it lies in both. But one grand obstacle, while it subsists, will hinder this island from becoming formidable. It is divided into seven or eight districts, governed by so many kings, who are continually at war with one another: and the principal trade they carry on with Europeans is for powder and arms to facilitate their mutual destruction. I sold my fusil, a very old one, for eight fat sheep; and with a little powder, worth ten shillings, we purchased an ox, of five hundred weight. Our fresh meat, with which the whole fleet was supplied every day for six weeks, did not cost us above a farthing a pound; and finer beef, even old England itself cannot produce. But the destructive wars, in which the nations engage, frequently obliging them to change their place of abode, greatly prevents the cultivation of land. They were all unanimous in informing us, that the instant the fleet sailed they were going to attack a neighbouring prince, who had frequently stolen their cattle, and carried off whole families captive. Their custom is, to sell all the male prisoners, taken in war, to the French or Dutch, who trade here for slaves. The women, the captors reserve for themselves, either as wives or servants; so that a Madagascar soldier, after a few years' successful war, generally becomes master of a very numerous family. It is the custom here, to have several wives; though the first is generally the most respected, and has a kind of rule over the rest: but all of them are in the greatest subjection to their husband, who has power to divorce, and take others at pleasure; and when he returns home after any unusual excursion, they kneel down and lick his feet: a mark of respect which is commonly shewn by the lower class of people to their superiors, particularly to the king every evening when he retires to his tent.

Various are the opinions respecting the origin of the inhabitants of this great and populous island; and after all that has been said and written upon the subject, it still remains, and in all probability will ever remain, undecided, how and when it was first peopled. Some think they are of Jewish extraction, from their constant practice of circumcising all their male children; and others, that they sprang from Mahometans alleging the same reason. But there are no other marks in favour of these conjectures. It appears to me that they are of a much older date, and probably the immediate descendants of Ham, the son of Noah. Their idea of circumcision they may have had from Abraham; who received this seal of the covenant from God, while the sons of Noah were alive, and probably before their descendants had spread far abroad. And Abraham being a great man in those days, much respected, with a numerous family of male servants and slaves, all circumcised; it is no unlikely thing that those around him who had less power would copy after a man whom they knew to be so highly favoured of his Maker. If it be asked how Ham's race got to Madagascar;—it is expressly said in Genesis x. 18, "And afterward were the families of the Canaanites spread abroad:" and as they lived on the sea-coast, and had seen the children of Japheth people the Mediterranean isles, we may conclude that they likewise knew how to build ships. The ark was no small one; and Shem, who had no doubt helped his father to build it, we are sure from Scripture was then alive, and probably his two brothers. They could teach their art to their children; who must have been very stupid indeed, if in the space of five or six hundred years they did not improve upon their father's plans. That they did, I think is pretty clear, from the twenty-seventh chapter of Ezekiel, and many other parts of Scripture. And if these ships did not carry them round the Cape of Good Hope, they no doubt transported them to the coast of Africa, whence they might pass to Madagascar in a few days.

These people acknowledge one only true God, the Creator, and supreme Ruler of all things; but being deprived of that glorious revelation which we enjoy, they have fallen into a thousand errors with respect to their manner of worshipping him. They conceive him to be too great and powerful to condescend to hear their prayers, or reveal himself to any of his creatures; and therefore they suppose he has ordained four inferior spirits to transact his affairs in the four quarters of the world, whom they call Lords of the North, South, East, and West, each, according to the quarter they govern. Besides these, they have great faith in a world of spirits; every family having its guardian angel, or particular spirit, generally the soul of a departed ancestor, to whom they address their prayers, and whom, by means of an owley, a kind of ephod, they consult in any critical situation: and they suppose that these spirits reveal to them in dreams what they ought to do. They have a kind of prophets who pretend to great familiarity with the guardian spirits: and wherever they establish this notion, they can do any thing with the credulous.—It is lamentable that some attempts are not made to convert the Madagasses to Christianity. If a thorough knowledge of the language were attained, I think it might be done, through the blessing of God, with great success. They entertain a high idea of the superior understanding and judgment of white people; and I am sure would be glad to learn from them. One of the King of Babaw's chiefs, a very sensible man, and able to hold a conversation in English, used frequently to dine with us. We sometimes interrogated him about his religion, which he seemed to be rather ashamed of, than attached to, often refusing to satisfy us, saying, White man know better; he laugh at Madagascar man pray God. But the specimen of Christianity in the lives of our reprobate seamen, the only white men they see, can be no inducement for them to change their religion: and they are no fools, though we call them savages. As far as we experienced, they are a sociable, humane kind of people. I have frequently travelled for a whole day, over the hills, unarmed, and met them in the woods with their formidable spears, fully persuaded I had no ill treatment to fear. They would shake me by the hand in a familiar manner, jabber a few sentences in their language, and then, when they found we could not understand one another, walk on with a smile.

Aug. 11, 12, 13, at sea. Three as dreadful days and nights as ever I experienced at sea! Glory to the God of all mercy, who did not leave us wholly to the fury of the tempest; or it must have swallowed us up. The hurricane blew mostly from the W.N.W., and raised such a sea, that it twice set us afloat in the ward-room, broke in astern before we got dead-lights up, stove in both quarter galleries, washed over the quarter-deck, and made the ship every where so leaky with the violent motion, that the greatest part of our bread is wet and spoiled; many of our sails are torn to pieces, and the whole convoy separated from us. A restrospect of the danger is even now tremendous: it baffles all description.

24. We passed the famous Cape of Good Hope, and the whole fleet that sailed from Madagascar being assembled together, we sailed along shore in hopes of getting into Table-Bay before dark.

25. This morning the fleet worked up the bay, and moored before the town.—The moment we arrived, the Dutch informed us, that, had we come in ten or twelve days sooner, exactly the time we

expected when we left Madagascar, we must all inevitably have perished, from one of the hardest gales of wind that they have experienced for a long while, setting right into the bay. By the description they give of the sea that was then running, it was not possible that anchors and cables could hold a ship; and going ashore here is almost certain death to the crew. The gracious interpositions of our omnipotent Protector ought to fill every heart with love.

October 12. Farewell to Africa. This morning the signal was made to weigh, and in a few hours the whole fleet was once more safely out at sea.

25. According to our late lunar observations, we were this morning pretty near the meridian of London: consequently our *time* here is the same with that of our friends at home, though removed many thousands of miles from them; and it is not improbable but we may be thinking or conversing about one another at the same instant. This circumstance has afforded me many a pleasing reflection.—In India,

where our time differed about five hours and a half, I made it a constant practice to remember my dear family, wife and children, parents and friends, at a throne of grace, about ten o'clock, my usual time of going to bed. And then I sometimes said to myself: It is now only half after four in the afternoon with them.—They have other things to mind at present than think of me. But by and by, when I am locked in the arms of sleep, and cannot pray for myself, then I doubt not many an ardent petition will be put up for my safety: and in the morning when I wake, I will in my turn renew my addresses in their behalf while sleep has sealed their eyelids.

29. Early this morning we made sail towards the island of St. Helena, and came to an anchor before twelve o'clock. A few days will complete our watering, and then we know of nothing else to interrupt our passage home.

November 3. The Commodore has given notice that he intends leaving this place the day after to-morrow.—St. Helena, to outward appearance, is a barren rock, without a single shrub upon it; a mere cinder thrown up, by some violent irruption, from the bottom of the sea. It is high, and inaccessible, except on the north-west side, where it is pretty well fortified. The town is situated in what the inhabitants call a valley, or, more properly speaking, a narrow gully between two very steep mountains; opposite to which and close to the shore, ships anchor, there being no other soundings round the island. With great labour they have made two very commodious roads, winding up the steep precipices that overhang the town: and when the passenger reaches the top, the scene is totally changed: the most fertile, beautiful, romantic, spots that can be imagined attract his attention in the centre of the island; though, from the indolent disposition of the inhabitants, and the particular laws of the India Company, to whom it belongs, it is not half so well cultivated as it ought to be. Those who have only seen the town, forts, and outside of St. Helena, must pronounce it a barren rock; while those who have climbed to its summit and seen the country, must say the very reverse: and from this circumstance the different accounts of travellers may be easily accounted for. But it is certainly one of the most temperate, pleasant, healthy islands in the world. The extremes of heat and cold are equally unknown here; spring and summer reign throughout the year; winter has no existence at St. Helena. It is about forty miles in circumference, and contains about three thousand inhabitants, including the garrison. There are two churches; one in the town, the other in the country; but if I may judge from what I saw and heard, their religion is nothing more than a mere outside form. Lord! send me safe to Great Britain where it is to be found in purity.

12. This morning we came to an anchor on the north west side of the island of Ascension. We sent the boat ashore immediately, in hopes of getting some turtle; but to our great disappointment we found that though there had been many on the beach that night, they had all taken to the water before the boat arrived. It is cus-

tomary for ships that touch here, to leave a note in a quart bottle on a well known spot, called The Post-office. We saw nothing but broken bottles. This island has a much more pleasant appearance from the sea than St. Helena; the land in general being more level, and the hills less rugged: but not being cultivated, there is no vegetation to be seen near the landing-place; and nobody, as far as as I can find, having ever attempted to settle on it, there is no saying what it can or cannot produce. The great obstacle that prevents settlement upon it, is there being no water within some miles of the watering places; so that ships cannot be supplied with that useful article here without the greatest trouble and expense. All that render this island famous, are the great quantities of the finest turtle in the world which are caught here. The homeward-bound Indiamen generally stop one or two nights; and while the turtle are ashore, to lay their eggs or to rest themselves, which they always do in the night, a number of seamen, who had been concealed behind the rocks, rush out suddenly and turn them on their backs; and by that means will carry off forty or fifty, about three or four hundred weight each. Unfortunately for us, we arrived too late, and durst not stay another night.

November 14—December 2. I have suffered much in my health. The heat has been excessive; the thermometer up to 97. At present I hardly seem to exist; so indolent, languid, and helpless. The wheels of life are clogged, and every spring of action wants winding up. Nothing was so beneficial to me as a temperate climate, when I laboured under this weak state in India. The Lord in mercy, if consistent with his blessed will, keep me from ever visiting a hot climate again.

December 26. On the 21st instant, I sat down on a chair to windward of the mess-table that was lashed in the middle of the ward-room, where I had not been two minutes, when the ship taking a very deep roll, brought a chest of two or three hundred weight down upon me, with such violence, that after striking me in the loins and small of the back it carried the table, lashings, chairs, me, and all to leeward. I scrambled from the wreck, but could neither stand nor walk, and was obliged to be carried to bed; and I am afraid it will be a great while before I get my wonted strength again. But the will of the Lord be done.

31. This is Sunday, and the last day of another year. My soul, meditate on the many favours and mercies thou hast received whilst it has been rolling on. They are too many to be numbered, and too distinguished to be forgotten. The Lord is good beyond all conception. From this moment, through his assisting grace, I would devote myself afresh, wholly and unreservedly, to his service."

On the 9th of January, 1781, the fleet put into Crookhaven in Ireland, and remained there above three weeks. On the ninth of February they anchored in the Downs. There Captain B. received intelligence from home, both pleasing and painful. His wife and children were in good health: but his father had died early in the preceding year; an event which

Captain B. describes as an everlasting advantage to him, but a great and irreparable loss to his surviving friends.

In the beginning of March, having solicited and obtained from the Admiralty, leave for a month's relaxation from official duty, Captain B. had the happiness of once more rejoining his beloved family; deeply impressed with the divine goodness towards himself and them, during their absence from each other, and especially with the gracious interposition of Providence in his behalf, which had rendered a state of extreme debility induced by the climate of India, the occasion of his return to them several years sooner than could otherwise have been expected.

The joy of this reunion was soon succeeded by an occasion of sorrow. "I had not been home," says Captain B. "above a fortnight, before the Lord was pleased to make a breach in the family. My youngest child, a sweet, healthy boy, about two years and a quarter old, was playing with me in the garden, on the twenty-first of March; and the next day, after a few hours illness, his little soul took its flight to heaven, and left his disconsolate parents to mourn their loss."

Shortly after Captain B.'s return to his ship, she was condemned as unfit for service, and ordered to Chatham : which gave him another opportunity of being with his family for several weeks.

About the end of July, he was appointed to the command of a party of ninety men, including officers, on board the Sampson; which joined Admiral Parker's fleet a few days after the engagement near the Dogger Bank, and was then left with several other vessels cruising off the Texel to watch the motions of the Dutch. The unpleasantness of this station was not compensated by any captures, and the stormy weather which occurred towards the end of October obliged them to return to the Downs. The very ill state of health which Captain B. had experienced for two months, and the prospect that the advance of winter at sea would aggravate his complaints, induced the surgeon to advise his going ashore to sick quarters. His application for this purpose was instantly granted, and he returned home, regarding this leave of absence as a special interposition of Providence in his favour, especially as the Sampson was immediately " ordered to Elsineur, with some other men-of-war, to fetch a convoy from thence." After her return, he says, " I was congratulated by all my messmates on having so happily escaped the cruise to the Baltic. They all agree that the excessive cold they experienced there would have entirely knocked me up. O how good the Lord has been to me! When shall I learn to be sufficiently thankful! Lord, increase my faith!"

About this time he was made a full captain, and remained " by his own fire-side, during the months of November and December, 1781, and January and February, 1782." We will give one extract from his journal, dated

" January 13, 1782. Sunday. I was this day unexpectedly admitted a guest to the Lord's table, and received the blessing of a soft heart. I wept and mourned before Him: and though I soon lost this pleasure, for a pleasure it is; yet still the remembrance of it is sweet."

His health being in a great measure re-established, Captain B. returned to the Sampson, which then lay at Sheerness, but soon after went round to Spithead, awaiting further orders; and apprehensions were entertained that she was destined for the West Indies. Though his constitution was ill able to bear a West-Indian summer, he endeavoured to reconcile himself to his lot, whatever it might be; in a reliance on that mercy which had never yet forsaken him, but in many a time of extremity had opportunely interposed for his relief. In the beginning of April the Sampson was appointed one of the Channel fleet, and was just about to sail; when a Captain of marines, who was to go ashore in consequence of the party he commanded being drafted into other ships, came on board the Sampson and proposed an exchange of duties with Captain B. Welcome as this unexpected offer was on some accounts, Captain B. at first hesitated to accept it; because several days were wanting to com-

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plete his tour of sea duty, and in case he should be ordered to sea again immediately, the exchange might eventually be to his disadvantage. This difficulty, however, was removed by the kindness of the Captain of the Sampson, who permitted Captain B. still to remain on the books of the ship, and discharged him from it two days *after* the completion of his tour of duty. The only service assigned him during the remainder of this year was the charge of a recruiting party for a few weeks at Rumford.

The opening of the next year was distinguished by the restoration of peace. Every humane and Christian heart will sympathize with the feelings of Captain B. on this occasion.

" January 24, 1783. To day the news arrived that the preliminary articles of peace were signed on the 20th instant at Paris. Rejoice, O my soul, at this long-looked for blessing! Stand amazed at the goodness of God to thee: he has now brought thee safe through two bloody wars without loss of life, limb, or liberty; while thousands younger and more deserving have been hurried into the eternal world by the fatal bullet, or pestilential climate. How many of my messmates, companions, and friends, can I call to mind, who at the beginning of this eight years' war were much more likely than myself to see it out, but who are now no more! O my soul! praise the Lord for his mercy!"

The exchange of the ratifications of peace was soon followed by a reduction in the marine corps, and Captain B. went upon half-pay.

" August 4, 1783. Yesterday the order for the reduction of the corps arrived at quarters, and was immediately notified in the divisional orders. I went this morning to the parade and bade adieu to military service, with a heart, I hope, in some measure thankful to that all gracious Being who hath brought me safe to the conclusion of two wars, after five and twenty years travel through dangers of every denomination: for I may say with the apostle on another occasion, I have been " in deaths oft, in weariness and painfulness, in watchings, in hunger and thirst, in cold" and heat; and through them all, the Lord has safely led me to the present joyful hour. O that my future life may be wholly devoted to his service. If I know any thing at all of my heart, it is sincere and fervent in this request."

After Captain B.'s retirement on half-pay, a considerable time elapsed without any occurrences which it would now be interesting to record. His journals continue to exhibit the experience of a real Christian.

" January 1, 1784. It is through much tribulation we must enter the kingdom of heaven. There is not a year but confirms this truth. I must not therefore expect to be free from trouble this year, if it should be the Lord's will to spare me to the end of it. All I have to do (and O that I may have grace to do it!) is to cast my burdens on the Lord who has promised to sustain me; he is near at hand to deliver, a very present help in every time of need. O the happy state of a real Christian. He only can rejoice in tribulation: he only can smile with the heart in a sea of troubles: he only can sing with true melody, 'O death, where is thy sting? O grave, where is thy victory?' O my Saviour, give me grace to live constantly to thee; that thus I may be happy in life, happy in death, and happy with thee for ever!

"August 16. I was yesterday, and I have been frequently in the course of this year, admitted a guest at the Lord's table. These feasts have all, I trust, been profitable, and some of them comfortable. Yet I have to lament that they have not been attended to with such contrition and earnestness of soul, neither has the sweet and useful impression of these banquets lasted so long, as in former years. I blush to say, they have become a common thing. O my precious Christ! forgive me, and give me grace to prize these rich repasts more than ever!

"November 12. I bless God I still find an eager desire to press forward in the Christian course, though beset with a thousand obstacles in the way. I see safety, rest, and happiness, no where but in this way, and by the grace of God I am determined to persevere in it. Lord Jesus! lead me on by thy power till thou hast brought me where thou art."

Captain B. was now about to be visited with a severer affliction than he had ever before experienced. The following passage describes his feelings under the painful apprehension.

"January 6, 1785. This year began with a melancholy aspect. The Lord only knows how it will end. My dear wife, who has long laboured under a complication of disorders, seems to grow worse and worse; so that I now live in an agonizing state, between hope and fear. The Lord help us both, and prepare her for his will, and me to acquiesce in it."

At another time during this season of distress, he says: "In the midst of severe and overwhelming trials, I find a sweet composure of soul in leaving all to the sovereignty of God. He can do nothing wrong; and that is my consolation. Then why should I repine, though he afflicts me in the tenderest part, the wife of my bosom?

Even this shall work for his glory; and, I trust, for the benefit of both her and me. This trial bears heavy upon me. O for more patience, and all shall be well."

Three days after Mrs. B.'s death he writes: "Of all the trials I ever had to sustain, none is to be compared to what I have gone through for these three or four days past. My wife, in whom all my earthly happiness centred, suddenly taken from me! O how hard, to say with the heart, The will of the Lord be done! I am like one in despair; all nature seems clothed in sackcloth. Lord, help me in this hour of darkness!"

It is one of those things which indicate the control of infinite wisdom and goodness over human affairs, that violent emotions are seldom of long continuance. In general the floods of grief which rise to the most alarming height soon subside within moderate limits, and time gradually dries up their sources. In the sorrow of Christian hearts for the death of pious relatives, this process is accelerated by reflections on the happiness of the deceased, and anticipations of reunion in a better world.

A little while after, Captain B. writes: "God be praised, the melancholy, despairing frame of mind which my late loss had thrown me into, seems to be wearing off. And happy for me that it is so: for, had it lasted in its first force much longer, I must have sunk under it.—I still find God the hearer and answerer of prayer, and this encourages me to persevere. Like a kind parent he has always been near to succour me in my greatest conflicts. What a blessing to have such a God! I should be the most miserable of all wretches if I had no access to the throne of grace. But my troubles and distresses, however great, keen, and heavy they may be, when brought there, lose all their force and bitterness."

By reason of a variety of circumstances which need not be detailed, Captain B. discontinued his journal for more than five years. In the year 1791, he recommenced it with a brief notice of a few particulars of his history during that interval.

"March 25, 1791. Since 1786, I have

the greatest reason to bless the Lord for giving me a partner for life, who has proved a source of real comfort and happiness to me under all the troubles of this uncertain state. He has also blessed us with four fine children, one of whom he has taken to himself: and though we are sometimes straitly put to it, ye we have never been without the necessaries and comforts of life.—On the first of September, 1788, I was called in upon full pay to this division, where I have continued ever since, daily experiencing fresh instances of God's kindness towards me."

Though Captain B. has passed over in silence his literary labours during this period we must here advert to two treatises which he published in the year 1789; and the composition of the former of which had occupied part of the leisure afforded him by a long intermission of professional duties.

The first of these treatises was entitled "The Christian Officer's Panoply: containing Arguments in favour of Divine Revelation. By a Marine Officer." In the second edition, published in 1806, the term *Panoply* was exchanged for *Complete Armour:* and the name of the author was announced, with the rank he had then attained; "By Colonel A. Burn, of the Royal Marines." The occasion and design of the work are stated in the Preface:

"The following arguments, in favour of a divine revelation, were first collected for the information of my own judgment, and establishment in the faith of the gospel; but, having with regret beheld, during the course of a long service, how easily many of my brother officers, men of good sense and of a liberal education, were *stormed* or *surprised* out of their religion by their deistical companions, merely from an ignorance of the solid arguments which the cause of truth had to furnish them with; I was led, from this weighty consideration, to think of publishing, for the use of the officers in the army and navy, what I had found so beneficial to myself; attempting it in a style and manner familiar to their profession: having a hope that, in such a dress, it might not only engage their attention, but prove in the issue conducive to the promoting of their eternal interests, that those among them (and I hope there are many) who have just sentiments of religion, and wish to retain them, might here find sufficient weapons to defend themselves against the daily attacks of military deists and infidels, who are but too numerous in that line, and too successful in gaining proselytes to their party.

"I have endeavoured to collect those proofs that are best calculated to answer the common objections to the truth of revelation, which in general I have found its opposers most gloried in; that thereby I might put the real Christian soldier upon his guard, furnished with sufficient artillery, not only to prevent his giving way, when he hears these objections started with an air of confident superiority, as if truth belonged to them; but, if needs be, that he might also advance, boldly encounter his antagonist; and, by a clear representation of truth, silence, if he cannot convince, him."

The work consists of six Dialogues supposed to pass between a Captain and a Major. The Major at first betrays an entire ignorance of the nature of true religion, and an inclination rather to reject than to admit the external evidences of revelation. At the close of the conferences, he is represented not merely as satisfied of the authenticity of the Scriptures, but also as a believer in the doctrines they contain, and a subject of that internal and practical piety which he had before despised. This plan is not a mere effort of imagination. The author says: "The incidents mentioned in these dialogues are founded on facts; the characters real, and the conversion of the Major, in the last dialogue, in substance that of a valuable officer now on actual service."

Many writers who have displayed considerable ability in defending the cause of revelation against the attacks of infidels, have contented themselves with leading their readers to the outer court, as it were, of the Christian temple, without penetrating to what the Scripture calls "the mystery of the faith." The most luminous and forcible statements of the evidences of revealed religion have seldom been accompanied with any exhibition of the doctrines and duties in which that religion consists, or of its genuine influence on the heart. The peculiar character of Captain B.'s work was justly described, in a recommendation prefixed to it, by the late Sir Richard Hill.

" What appears to me to be the grand excellence in this little volume, and what therefore principally induces me to recommend it to others, is, that its grand aim and design are not merely to furnish the head with irrefragable proof of the external evidence of our most holy religion, but to instruct and edify the heart, by bringing the truths of the gospel home to the conscience with life, power, and efficacy; without which, all knowledge would only tend to puff up; light would be without heat; and the professor himself, instead of growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, would be barren and unfruitful; destitute of that principle which alone can bring peace and comfort to his own soul, or make him useful in promoting the salvation of others."

The first dialogue opens with an allusion to a dispute about religion, which had taken place on the preceding evening between the officers of the regiment. This leads to a reflection on the mischiefs often resulting from such disputes, and a description of the manner in which they are generally conducted by the flippant opponents of revelation.

" *Captain.*—I have frequently beheld, with no small degree of pain, young officers, just entering into the service, afraid of the ridicule unjustly thrown upon real religion, have been led to renounce all virtuous principles, for the vicious libertine notions of their impious companions; imagining they acted right in joining the majority. While the more hardened part of the company have been glad of the occasion, to turn the Scriptures of unerring truth into ridicule and contempt.

" *Major.*—But may not all this, my

friend, be owing to the badness of the cause you religious people espouse, or to the inability of the person who defends it?

" *Captain.*—To neither. The cause is good; the proofs on which it is established strong and conclusive, not to be refuted: yet it is next to impossible, for the ablest advocate in defence of Christianity, to make any solid impression on our modern *no-thinking deistical atheists;* whose religious sentiments (if they have any at all) are as inexplicable as the name I have given them; for, though you should advance the most irresistible arguments, you will find them so blinded by prejudice, and so totally ignorant of the fundamental truths of that religion from which they derive another name, that they cannot bear to be convinced of its divine original. They wish it otherwise, and their pride will not suffer them to make the least concession: therefore they try every method to ward off the blow; and, like the scuttle-fish, when pursued, that emits a black poisonous liquor to darken the paths of her pursuers, so they never fail to spread abroad their wit and humour, mixed with blasphemous raillery, to darken the clear reasoning of their antagonists, that they may escape themselves in the confusion. And, if you follow and press them close, they will start from one branch of the subject to another; quote a dozen detached mutilated texts of Scripture (which they remember having read when children), to answer all in a breath. And, if they be men of a liberal education, they will try to puzzle you with nice and curious inquiries, which only learned men, versed in oriental languages and customs, can easily solve. Or else they will quarrel about the sense of Hebrew or Greek words, which they very little understand; enumerate the errors and differences in translations; endeavouring by all means to puzzle and confound persons unacquainted with such things, and thereby to create in them a diffidence of the truth of divine revelation in general. And if you should succeed in driving them off this ground, on which they frequently shout victory, they then have recourse to their last favourite and never-failing argument;—some of Voltaire's impious buffoonery, seasonably applied, sets the company into a load roar; the shout of triumph and applause is echoed from every mouth; and when once the laugh is thus against you—it matters not whether you are right or wrong—you are sure to lose the day. I have with regret been engaged in many such unprofitable disputes.—Kind, seasonable reproof may sometimes be useful to such characters; disputation only hardens them. But the most likely way to strike conviction, or what, at least, will prove most profitable to the person who follows it, is to set before them a bright example of every Christian virtue, that, by ocular demonstration, they may clearly perceive you act from a divine principle, to which they are as yet utter strangers." Pa. 8.

We shall proceed to a few more extracts, which we expect will excite in many readers a desire to peruse the whole work.

" *Major.*—How many years does Moses say the world was made before his time?

" *Captain.*—About two thousand five hundred.

" *Major.*—I can hardly conceive how the minute circumstances in his history could be handed down to him by tradition, through such a long series of years, without great errors. Pray how do you account for it?

" *Captain.*—We Christians are fully convinced, from the most indubitable proofs, that Moses was inspired by the Spirit of God, and consequently could not err: but, setting that aside for the present, the means by which he came to the knowledge of many of these particulars, which we find in his history, are very easy to be conceived. The sound of two or three thousand years may frighten us at first; but, closely examining the matter, we shall find that what he recorded passed through very few hands before it came to him, not above six or seven. Adam, who was a favourite of Heaven, and admitted to familiar converse with God, and whom we cannot therefore suppose, in a state of innocency, to be wholly ignorant of the particulars of the creation, was alive many years in the days of Methuselah and Lamech.

These no doubt, as good men, embraced every occasion to instruct their grand children, Noah's sons, in all they knew of the history of the world, the fall of man, and the promised Saviour. They were both alive at the building of the ark: most probably assisted in the work; and died a very little time before the flood: Methuselah in the very same year. They conversed with the first men of both worlds; and Shem, their pupil, who entered the ark about the age of ninety-seven, was alive in the days of Abraham and Isaac; who no doubt received from him a very particular and distinct account of these great events. Jacob and his children imbibed it from their fathers; and engraved in their memories whatever Adam told them. And if Shem, at the age of fifty or sixty years, might have forgot any thing that had been related to him, he could always have recourse to Methuselah or Lamech." Pa. 21.

" *Major.*—I have often heard the Chinese history preferred to that of Moses, as including a much longer space of time. Is there any truth in this assertion?

" *Captain.*—Not the least. Though I know the deist has often triumphed on this ground, and foiled many a well-meaning Christian, who was not properly accoutred for the field: but that was the believer's fault, and not from any flaw in the cause he espoused. The Chinese, it is true, pretend to a greater antiquity than their neighbours, from a vain conceit of exalting their own nation above all others: an epidemical disorder which seems to run through the whole of profane history, and so obscures the real truth, that there is hardly any distinguishing it from error. But, with regard to the veracity of their chronology, you shall wholly judge for yourself. You are a good calculator, a staunch friend to astronomy, and shall have mathematical demonstration. No deist, however obstinate, ever required more. The Chinese have carefully, from the earliest times, observed the motions of the heavenly bodies; and recorded in their calenders remarkable eclipses, and very singular conjunctions of the planets, as having happened in such and such an emperor's reign. Now, in this enlightened age, you know we can calculate back and tell the year, day, hour, minute, and second, when these eclipses, conjunctions, &c. happened at Pekin: and from hence we evidently perceive they have made many great and palpable mistakes in their so much boasted chronology. One in particular has been most satisfactorily demonstrated by the famous Cassini, from a very singular and most remarkable conjunction of the sun, moon, and several planets, mentioned in their annals as having happened almost at the very origin of their history. This celebrated astronomer, anxious to know the truth of this, calculated back, and from hence discovered an error in their chronology of *only* five hundred years; and proved to demonstration, that such an extraordinary conjunction of the planets actually did happen at China on the 26th day of February, two thousand and twelve years before Christ: that is, in the fourth century after the flood, in the days of Noah and his sons, a little after the birth of Abraham. From all which, it is clear, that the boasted antiquity of the Chinese is forced (from proofs of its own recording) to contract itself within the compass of the Mosaic history, and to bring an additional proof of the veracity of the sacred records. Pa. 32.

" *Captain.*—The manner of introducing my evidences, may, perhaps, at first appear singular to you, as I would fain wish to march in a different path from all those great men who have already written on this important subject, in a much abler manner than I can possibly think of pretending to: therefore I shall attempt to clothe some of their arguments in a style familiar to us both; and illustrate them by examples and comparisons drawn from a profession we ought to know something of, that we may see them in a more clear and interesting point of view; and thereby hope that their impression will be more deep and lasting: so, without further preamble, I shall advance them. Do you know the character of General S——t who commanded the army last summer at ——?

" *Major.*—Perfectly well. One of the best of men; a soldier, a gentleman, and a great philosopher, respected and beloved by great and small. But what is all that to our present purpose?

" *Captain.*—Do you think that with all his influence (which you know was not a little) he could have persuaded a single man of the army, that, one day during the encampment, a certain regiment on the left having murmured against the severity of his discipline; he ordered the whole army to be drawn next day on a small eminence, adjoining to the ground where that mutinous regiment only remained in their tents; and, having addressed the officers and men in a pathetic speech, told them that, as proof of his being appointed their commander by God himself, and as a striking punishment for rejecting the divine appointment, that rebellious regiment should now suffer an uncommon destruction: and, that immediately on concluding these words, the earth clave asunder where that regiment was encamped, and in a horrible manner swallowed them all up, tents, arms, baggage, wives, children, and every thing belonging to them; while the army, fearing a similar fate, lost all order, and fled affrighted from the awful scene?—I say, do you think that with all the eloquence of which he is master, he could make the whole army, or even one man in it, verily believe such an extraordinary event actually came to pass, if it really never happened?

" *Major.*—No: I think it impossible. Because they must first renounce all pretension to the use of their senses, by which alone men are capable to ascertain the truth of such facts.

" *Captain.*—Then you are no Roman catholic I find; for they will not give us leave to judge by this rule. However, by it you will allow it must be a very difficult matter, to convince a hungry man, just ready to starve, that you had plentifully filled his belly with wholesome food; when all the while he had neither seen nor tasted a morsel of any thing?

" *Major.*—If the man be in his right mind, and have the use of his senses, it is the height of absurdity to say he can be convinced of what he neither saw nor tasted.

" *Captain.*—If the man could not be convinced of this, how could four or five thousand at once?

" *Major.*—I see your drift; and am fully convinced it was absolutely beyond the power of Moses, to make six hundred thousand men believe the unhappy fate of Korah and his company, if they had not seen it. Neither can I conceive it possible, that Jesus Christ could make so many thousand persons acknowledge their hunger sufficiently satisfied, if he had not really and truly fed them; without supposing a miracle greater than that said to have been wrought. *Pa.* 40.

" *Captain.*—I will beg leave to propose the following illustration. Suppose I put this large folio volume into your hand assuring you, in a very serious and solemn manner, that it will not only instruct you in the most undeniable and important truths respecting eternal concerns, on the crediting of which your present and future welfare depends; but also contains the whole code of British laws, by which that nation has been invariably governed, from its first origin to the present day. Such a declaration would, no doubt, induce you to read the book; where you would soon find a number of miraculous facts recorded, said to be performed by the power of the Deity, to confirm certain doctrines therein contained, which he chose to reveal for the welfare of his creatures; and that these miracles were not only performed before thousands of men and women, but that the book itself positively asserts, it was written by the actors or eye-witnesses of the facts it relates: and that from the very day they were performed (as an undeniable proof of their divine authenticity), not only public monuments were erected, but outward actions instituted, and national observances ordained, to perpetuate the memory of them to the latest posterity: and that these institutions, observances, and anniversaries, have been constantly, carefully, and conscientiously, practised by the whole British nation, to the present day. This assertion would instantly lead you with eagerness to inquire, what these institutions and observances were; and, among many others, you will find the following: —In commemoration of that important day, when God first chose our forefathers to make a favourite nation of them, all males in the land, from that day to this, have received, at a certain age, a particular mark in their bodies, to distinguish them from all other people on the face of the earth. To perpetuate a most astonishing deliverance, God himself required, that the first-born son in every family should be wholly devoted to his service; and that in consequence of this, there is not now, nor ever has been, any other in the priest's office. For another miraculous display of God's power, a remembrancer of brass is to be fixed to the forehead, and bracelets to be worn on the arm. For a third, the whole nation, on an appointed night in the year, are to have a lamb roasted, and to eat every part of it in the greatest haste, standing all ready accoutred for a long march; and, for seven days together, are not to touch a bit of leavened bread. For a fourth, the land is to lie fallow every seventh year. For another, every family, at a certain time of the year, are to leave their houses for some days and live in tents. In short, the whole civil polity, and almost every law in the land, are only so many monuments of the miraculous facts recorded in this book; the contents of which, king, priest, and nobles, are constantly to peruse and observe: parents are to teach it their children, and it is to be the subject of conversation on every convenient occasion to all generations. And all this has been so punctually and constantly practised in all ages to the present hour, that the sacred truths it contains, have never been adultered, nor forgotten. Now, Major, tell me seriously and candidly what you would say of such a book? would you believe it?

" *Major.*—I most certainly could not; because it contradicts itself throughout, and carries a notorious falsehood on the face of every thing it asserts.

" *Captain.*—Now, Major, let me solemnly ask you a very important question, which, from what you have just now said, must puzzle you to answer; as it has done, and ever will do, all despisers of revealed religion in every age. If Moses's history be not really what it declares itself to be—the word of the Eternal God; if the miraculous facts therein recorded, to which it appeals for its divine authenticity, had not really and truly been performed at the very time, and in the precise manner as there related, how was it possible to impose such a book on the whole Jewish nation? In what manner did they all at once lose the use of their senses, to which it appeals, and by which only, you said yesterday, men were capable of judging of such matters? At what period after Moses do you suppose such a miraculous imposition took place? for miraculous it must be!——You seem to be lost in thought, as if I had prophesied right: but by no means hurry yourself; weigh the question with the closest attention; for the more minutely it is considered, the more my argument, I am confident, will gather strength. Pa. 67.

" *Captain.*—I wish you had leisure to read Bishop Newton's excellent performance on prophecy, you would then have a clearer view of the evidence it holds forth than I can pretend to give you; but, for your present satisfaction, let us try to set it in as conspicuous a light as possible: and to that end it will be necessary to prove first, that the Scriptures which contain these prophecies, actually existed before the prophecy was accomplished.

" *Major.*—We have already in a great measure done this, in our first conference on the antiquity of the Bible; but it will be an additional pleasure to step back into ancient times for the materials you want. It is a wide field I always liked to wander in.

" *Captain.*—We need not stay long in it; for it is so clear and self-evident a truth, that the writings of the Old Testament existed among the Jews long before our Saviour's time, that the most daring infidel of the present day, who is not altogether a fool, would dread to expose his ignorance in denying it. But for argument's sake, we will just point to two or three authors and circumstances in antiquity that sufficiently prove it. The first I would mention is Zoroaster, the chief of the sect of the Magians, who is said to have flourished about the time of Darius Hystaspes, above two thousand years ago. He wrote a book called the Sadder, which to this day is well known to be carefully preserved in Persia; and in it we find many considerable *traites* of the same history as that of the Bible, evidently collected from it at that period (as it is generally conjectured), while he lived with Daniel, whose disciple he is by some supposed to have been: but whether he was or not, it is very clear from his writings he had, at one time or other, at least some knowledge of the former part of our Scriptures, consequently they must have then existed.

"*Major.*—This is a strong argument of their antiquity. I wonder you had not mentioned it before.

"*Captain.*—There are so many to prove this truth, Major, that it is not possible I should recollect them all. The next that is brought to my mind you will find equally as convincing. Hecatæus of Abdera, a well-known author often quoted by Josephus, who followed Alexander in all his conquests, wrote a particular history of the Jews from Abraham to his own time; and in it very particular mention is made of their sacred writings; and several stories related concerning them, which, whether true or false, equally prove the existence of such a book as the Bible at that time: for had there been no Scriptures, Hecatæus could have related no anecdotes about them.

"*Major.*—That is self evident: but I suppose there is very little credit given to the truth of these anecdotes, if there be only that historian's word for them?

"*Captain.*—Philip de Mornai, that great statesman and eminent writer, takes particular notice of them in a valuable work entitled "The Truth of the Christian Religion, &c." but whether real or fabulous, as I already observed, it matters not; they evidently prove that the Bible existed before the time of Alexander the Great. But there are others besides Hecatæus who mention the sacred Scriptures. Numenius, a Pythagorean, whom several prefer to Plato, held them in such high esteem, that his books of the chief good, of number, and place, are full of passages quoted, with the greatest reverence, from Moses and the prophets.

" *Major.*—I have often remarked, that several of our acquaintance have made this objection against them, That they are not taken notice of by ancient authors: but you seem to have proved the contrary.

" *Captain.*—I will allow they are mentioned but by very few; and the reason is obvious as noon-day sun: the Jews were a separated people from all the rest of the earth; their language unknown to other nations; and their Scriptures held in too great veneration to be made common. But when that people were scattered abroad by the kings of Assyria, and other powerful monarchs; had learned another tongue, and almost forgotten their own; it then became absolutely necessary to have their Scriptures translated into the language they best understood, for the use of their respective synagogues; and then all the world began to have access to them. But supposing no Pagan author had ever mentioned them, that would by no means prove their non-existence: neither Herodotus, nor Thucydides (two very celebrated historians) ever mentioned Rome, though the conquests of that famous people were then extended far and wide; but you would not infer from thence, that there was then no such place or people?

"*Major.*—Certainly not; while I was well assured of the contrary from the testimony of others.

"*Captain.*—But can there be a stronger argument for the antiquity of the Scriptures, than that which I just mentioned? I mean the well-known fact, of their being translated into Greek, during the reign of Ptolemy Philadelphus, king of Egypt, three hundred years before Christ, and deposited in his library at Alexandria, a little while after the period we have just been exploring; when the time of the calling of the Gentiles drew nigh, and that it seemed necessary, that the prophecies concerning them should be made public to all the world. This translation is now well known by the name of the Septuagint.

" *Major.*—I have read some very fabulous accounts about this translation, which I really cannot believe.

" *Captain.*—Nor I neither, Major; but truth, like a jewel among rubbish, will always retain its native lustre. Though the Jews have added a string of miracles to this simple well-known fact, that by no means destroys the truth of the fact itself. If you were told a thousand foolish stories concerning the manner in which Pope translated his Homer, would that lessen your belief of his having really accomplished such a work?

" *Major.*—No, while I had other good

reasons to believe he had certainly done it.

" *Captain.*—Well, there are just the same arguments in favour of the Bible having been translated into Greek, some centuries before the coming of Christ, as there are for the translation of Homer's Iliad into English verse sixty years ago. All ancient authors, Pagan, Jewish, and Christian, friends or foes to true religion, who have had occasion to mention the Septuagint, acknowledge the reality of this translation; and the testimony of a thousand facts and other witnesses agree to corroborate it. If it had not been so, would our Saviour himself have appealed so often to it, and quoted from it? Would his apostles have said so much about the Scriptures, and inculcated the study of them in their epistles and gospels, if they had not existed long before their time? Or would the Jews have written so very many, and so very long paraphrases or comments* upon them, both before and since the

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* Jonathan, the Chaldee, and Onkelos, before Christ.

Messiah's time, if there had been no such book as the Bible to comment upon?

" *Major.*—It is absurdity in the very abstract to suppose such a thing; therefore let us drop the subject, as I am altogether ready to perform what I said in the beginning of our conference—freely confess when my mind was fully convinced of any thing; which it certainly now is, that the Old Testament existed long before our Saviour's days; and, that he must be an ignorant and obstinate man, indeed, who would presume to deny it. But let us now have a view of the Old-Testament prophecies fulfilled in the New.

" *Captain.*—We need but look into our Bibles to see this. Christ being the sum and substance of the Scriptures, he is there prophesied of from beginning to end. The manner of his conception is there foretold to be supernatural; of the seed of the woman, and not of the man, because he had no man for his father. He was to be born of a virgin, and that virgin to descend from David. The place of his birth is named. The second temple was to receive him;

and, on that account only, deemed more glorious than the first. The time of his coming was pointed at by good old Jacob, about one thousand seven hundred years before it arrived, when the regal power should depart from Judah. Daniel, more particular than he, names the exact time, four hundred and ninety years; and then confidently asserts, that, at the conclusion of that period, the Messiah should be cut off, but not for himself. And with regard to the design of his coming, the nature and character of his person, with the manner of his death; the prophet Isaiah describes them full as distinctly as his own apostles did.

" *Major.*—Mentioning Isaiah, you bring to my recollection the thoughts that have frequently passed my mind on reading the fifty-third chapter of that prophet. It is so like one out the gospels, I am always led to conclude, Isaiah must have been an eye-witness to the treatment our Saviour met with from the Jews.

" *Captain.*—He certainly was taught this by the Spirit of God, and saw clearly the day of Christ, as Abraham had done before him; therefore, prophesied very minutely concerning almost every thing that was to befal him on his appearance in the world, many hundred years before the facts happened: describing most distinctly the complex character of his person as our Immanuel, both God and man; the nature of his office as a mediator: the many great and precious blessings that would flow from the salvation he was about to accomplish for his own people: with many other striking consequences, that would follow on his undertaking and finishing this great work. All which are so many undeniable proofs that this blessed and sacred book, the Bible, is of divine authority. Do not you feel the force of this irresistible argument, Major? or has it no influence with you?

" *Major.*—I have already, and do again most deliberately pronounce him an ignorant and obstinate man, who, from so many striking evidences, will not allow that the Old Testament existed long before our Saviour appeared; and, consequently, the predictions concerning him were then delivered; therefore, how can I possibly evade the overpowering force of this argument? It commands conviction, and leaves not the smallest room for opposition: but, with respect to the influence it has upon the mind, I must beg leave to postpone the discussion of that matter to another opportunity. Let us, for the present, continue our views into the prophecies of the Old Testament.

"*Captain.*—It would be a work far exceeding the limits of our time, minutely to examine all the various prophecies contained in the Bible; we must therefore confine ourselves to a short reference to a few of the most interesting, which more especially relate to the promised Messiah; and particularly those that respect the singular circumstances attending his death; that grand act which neither the blinded Jews, nor even his own disciples, could form any idea of; but on which all our future hopes for happiness depend. These circumstances the prophets described as distinctly as the evangelists; and his bitterest enemies, instead of preventing, were principally employed, as instruments in the hands of Omnipotence, more effectually to bring them to pass. David, by the spirit of prophecy, declares they would give him gall to eat, and vinegar to drink. And the evangelist, in relating the fact, says, 'They gave him vinegar mingled with 'gall.' The royal prophet further predicts the piercing of his hands and his feet, the parting his garments, and casting lots for his vesture. And see how very exactly all this is fulfilled in John xix. 23, 24. Nay, the very words in which the chief priests derided him, are foretold by this prophet; 'He trusted in God, say they, that he would 'deliver him; let him deliver him, if he 'will have him:' and so wrote David of them, word for word, many hundred years before. Isaiah says, He should suffer with malefactors, that they would scourge him, buffet, and spit upon him; and so it came to pass. Zechariah, that he should be pierced; nay, tells you the exact number of pieces of silver they would give for him, and the use they would afterwards make of that money. His body was not to see corruption, neither was a bone of him to be broken, that the Scripture might be fulfilled.

" *Major.*—All this is amazing; and appears to be an unanswerable argument to prove the divinity of the sacred Scriptures: but what astonishes me most, is the wonderful manner in which his inveterate enemies are brought in to fulfil these prophecies.

" *Captain.*—Had his own frightened apostles been any wise concerned in the matter, it would have been said they acted so on purpose; but surely nobody, that ever read the four gospels, would ever once entertain a thought, that either the chief priests, or Roman soldiers, performed what they did to fulfil the prophecies concerning him. The very reverse is self-evident; for had these doctors of the law been aware of what they were doing, they would either have sealed their lips, or upbraided him in other words than those which David put into their mouths. Wine and honey would have been at hand, instead of vinegar and gall. They would have taken particular care, that not a bone in his body should have been left whole. And surely they would have given one or two pieces of silver more or less than just thirty, Zechariah's number: and when it was returned, they certainly would rather have thrown it away, than purchased a field with it; at least, not the potter's field. And with regard to the Roman soldiers, I believe we may safely venture to say, they knew no more of the sacred Scriptures, or the prophecies contained in them, than our military deists do; therefore can only be considered as instruments in the hand of divine Providence, when they parted his garments, and cast lots for his vesture; forbore to break his bones, and pierced his side with a spear.

" *Major.*—There certainly is here a very striking display of divine wisdom and power, that the very persons who were striving with all their might to destroy the kingdom of Christ, should be those particularly employed in order more effectually to establish it. But shall we not proceed in a further view of these prophecies?

" *Captain.*—It is so large a field, Major, that as I have already hinted, it will not be possible for us to do it justice in the course of this evening's conversation; I would therefore advise you to consult, at your leisure, those authors who treat largely on the subject: particularly Bishop Newton, with whose work I can supply you, and where you will find this subject handled in a complete and masterly manner. But before we part, we may turn our attention, a few minutes longer, to some of the great events foretold by our Saviour and literally fulfilled since his time.

" *Major.*—I suppose you particularly mean that of the destruction of Jerusalem? and here again I must confess my having been struck with the same astonishment in reading Josephus, as I am now in reading the prophecies of Isaiah; for that author seems to have had nothing else in view, than to adjust his history to the predictions of Jesus Christ.

" *Captain.*—But Josephus was a Jew,

a very strict one, and never espoused the Christian cause.

"*Major.*—Then so much the more is his evidence to be depended on; for it is impossible any thing could be more exactly fulfilled, than the prediction of our Saviour concerning the destruction of Jerusalem was, as related by that Jew, in the history of his own nation. Christ foretold a tribulation, such as was not since the beginning of the world, no, nor ever should be: an assertion that we should have thought too strong, if the event had not fully justified it. The historian, in describing the complicated and unheard-of miseries that befel that devoted people and city, fills you with a kind of unutterable horror! Nature recoils and shudders at the scenes of distress, cruelty, and bloodshed, which he simply relates: it is hardly possible to read them without being affected: I could neither have conceived, nor believed them, if the author himself had not been an eye-witness of the facts.

"*Captain.*—You have taken the weapons out of my hands, Major, and seem to handle them very dexterously. Pray go on.

" *Major.*—I beg your pardon, my dear sir: but really there is such a clear blaze of evidence in this one prediction of Christ, that I cannot forbear giving in my testimony to it, as sufficient of itself to support the truth of the sacred writings.

" *Captain.*—Blessed be God, he has not left the truth of his own word to rest upon one, two, or a hundred predictions: but since this seems to have such weight with you (as indeed it ought with every reasonable man, and certainly had with the first converts to Christianity after the apostles' days), we will endeavour to consider it a little more attentively. In the first place, it was foretold by Christ, with all its concurrent circumstances, at least forty years before it came to pass; and is recorded, without the least reserve or obscurity, by three of the evangelists; whose gospels were spread throughout the world, while Jerusalem was in a flourishing state. And in these gospels many other strange events are predicted to precede the ruin of the temple, all equally and exactly fulfilled as that was. Such as the appearance of false Christs, and false prophets, who deceived many to their destruction; that his disciples should be brought before kings and rulers, for his name's sake; that they should be hated, persecuted, and cruelly put to death; that his gospel should first be published throughout the world, as a testimony to all nations; and that so rapid should be its course, that some then present should not see death till all was fully accomplished: which we are sure the beloved disciple did not, whatever others might. The predictions of Daniel are likewise foretold to arrive first; and the Saviour exhibits them as warnings to his followers, from which they should take the alarm, and flee with the utmost precipitation out of Jerusalem. And how graciously did he provide for their safety at that very critical juncture! When the city was first besieged by the Roman army, it was full of Christians; but the siege was unexpectedly raised during a short space, for no reason that history gives; and they instantly seized the favourable opportunity, obeyed their Lord's command, and fled to the mountains, to a city called Pella: and no sooner were they escaped, than the Romans returned to Jerusalem; and then followed that horrid scene, as related by Josephus.

" *Major.*—Horrid indeed! and what is very remarkable, the more the conquerors wished and strove to exercise their humanity, the more they were forced to be cruel.

" *Captain.*—When the Almighty executes his vengeance, he can prepare any instrument for the work: a virtuous and humane Titus, as well as a wicked and cruel Nero. Not all the efforts of a Roman emperor, at the head of a victorious and well-disciplined army, could save the temple from destruction, when Christ had said, that 'not one stone should be left 'upon another.' The plough must pass over it in spite of all opposition.

" *Major.*—I think I have read something about attempts to rebuild it.

" *Captain.*—And these attempts in the issue proved stronger evidences in favour of our Saviour's prediction, than all the numerous friends to Christianity could ever have produced: so frequently do we see the enemies to truth employed to establish it. Julian, the emperor, one of the bitterest enemies to Christ that ever existed, with a view to defeat this prophecy concerning the temple, determined to rebuild it; and, in conjunction with the Jews, made great preparations for that purpose: but one far mightier than he baffled all his satanic schemes; and by earthquakes, hurricanes, and eruptions of fire, destroyed the work; and frightened the workmen in such a manner, that, after repeated attempts to succeed, with the same miraculous opposition, they were at last constrained finally to desist: not for want of will, men, money, or materials, but merely through dread of divine vengeance; which even Julian himself trembled at, and never dared to attempt it more.

" *Major.*—If these facts are well attested, they must needs be a strong bulwark to Christianity, and an indisputable evidence of the divinity of its blessed author.

" *Captain.*—There is not a fact in history better attested than this: it is related by many historians of the same age, and mentioned both by Pagan and Jewish authors. The learned Chrysostom, in a sermon against the Jews, admitting it as a thing which they all well knew, tells them, 'it 'was yet recent in the memories even of 'their young men; that the inhabitants of 'Jerusalem, who were eye-witnesses to 'the fact, were still living to attest it; and 'the marks of it are too conspicuous in 'the rubbish of the work to be called in 'question.' This was an appeal to the senses, Major, which you are so fond of; and we have not the smallest reason to doubt Chrysostom's veracity; especially when corroborated by the united testimony of so many authentic writers of that day: such as Marcellinus, an heathen historian, Ambrose, Ruffin, Philostorgius, Zozomen, Nicephorus, and others; and even by Julian himself, in the fragment of an epistle, published by Petarius. Mr. Addison, who you will allow was sufficiently capable to examine the truth of historic facts, calls this an indisputable one: there is not a doubt to be made, but it was the means at the time it happened of bringing numbers of Jews to embrace the Christian faith; an effect it never could have had, if it had not been universally acknowledged to be true. Pa. 109.

"Give me leave to recommend to you a general and accurate review of the holy Scriptures: they will bear examining. Consider attentively the wonderful and uninterrupted chain of connexion, by which they have been held together unshaken, through so many succeeding generations; the various tempers, talents, and situations, of the respective writers of the books of which they are composed; yet all perfectly harmonizing in the same essential divine doctrine they contain; the purity, holiness, and goodness, of that doctrine; with the awful display and grand ideas which they give us of the Supreme Being: and you will not possibly be able to suppose they could ever be the work of man's invention, or the complicated labours of any set of men whatever. Read them with accuracy and candour, and you will find in their humble plainness, more awful majesty; in their genuine simplicity, more of the true sublime; in their unadorned attire, more real beauty; in their candid impartiality, more force and energy; than is to be found in any human composition, in any language, age, or country. Like common bread, suited to the taste of every palate, the weakest capacities among mankind can easily comprehend their general scope; while the proud sceptic will there meet with the depths of divine realities which he can never fathom, at which the most presumptuous tremble, and which sets the wisest of men on a level with the most ignorant: so excellently adapted are they to instruct the humble, and confound the pride of all. May that eternal Spirit who indited them, effectually reveal their divine import to your soul! You will then see and feel much more than I can possibly say to you about them. Pa. 114.

" *Major.*—I have been repeatedly told this morning to exercise my reason, my reason: if I would but follow my reason, I could not be thus foolishly misled.

" *Captain.*—Take their advice, Major;

only let it be right, unprejudiced reason, countenanced by genuine truth, and I will be bound it will lead you to the reception of true religion: but if they mean the superficial, depraved reason of our modern infidels, and pretended philosophers of the day, they could not have directed you to follow a blinder guide.

" *Major.*—But is reason then to be totally discarded in matters of religion?

" *Captain.*—By no means; for true religion is in no respect whatever contrary to the soundest reason, though in many of its divine truths it goes far beyond it; and whenever attempts are made to explain, fathom, or comprehend, these by the powers of natural reason, such attempts are generally productive of the greatest absurdities in those who are fool-hardy enough to make them: agreeably to the author you have in your hand, who says, 'that, in
' matters which lie within that narrow
' circle of her intelligence, reason is un-
' doubtedly a very good guide; but on
' the subject of revelation, her province
' is only to examine into its authority;

'and when that is once proved, she has 'no more to do than to acquiesce in its 'doctrines: therefore is never so ill em'ployed as when she pretends to accom'modate them to her own ideas of recti'tude and truth.' Pa. 121.

"You may call that book of Euclid's on the mantle-piece the production of enthusiasm, if you please; but the demonstrations it contains very sufficiently convince me to the contrary. You and all the men upon earth may try to persuade me that the rays of the sun, which dart through these windows, wholly originate from the extinguished lamps in the streets; but surely I should be deemed a very great fool to believe you, while I was convinced my eye-sight was good. So when I see a notoriously wicked man, both in principle and practice, become wonderfully and effectually changed both in heart and life, an ornament to the Christian name he bears; you and all the world may cry out enthusiasm! enthusiasm! till you are hoarse; but I can believe it nothing less than the real work of the Spirit of God (which the Scriptures declare it to be), and a bright demonstration of the truth of the Christian religion. Many such instances have I known in the course of a very few years: some, whose profane conduct in their unregenerate state is still recent in the memory of almost every inhabitant of these towns; who now view the amazing change that has taken place with astonishment and surprise. I breakfasted with one this morning, who, in his early days, was noted as the most abandoned and profligate young fellow in the place where he lived: a grief and plague of heart to his relations, a disgrace to his profession, and a nuisance to society: the town rang with his wickedness: but when sovereign grace stopped him unexpectedly, and unsought for, in the midst of this mad career, what an amazing change ensued! good and bad beheld it with a degree of wonder. This hardened sinner was effectually turned from the error of his ways, became a useful member of society, a comfort to his friends, an ornament to Christianity; and soon after a faithful and fervent preacher of the everlasting gospel. Is not this ocular demonstration of the most convincing kind?"

"There is a grand display of the Almighty's power, confirming the veracity of his own word that passes unnoticed by thousands; and which, perhaps, you have never been a witness to: I mean the death-bed of a saint in the full exercise of faith, triumphing over every fear, and exulting with joy unspeakable in the clear view of an opening eternity; transported beyond all possible conception from a heart-felt experience of the substantial reality of divine truths, and anticipating the ecstatic raptures of a future state, almost beyond the power of frail nature to sustain. This is not the airy flight of imagination, Major, but a solid incontestable fact experienced by numbers, seen and admired by thousands. Death-bed facts are solemn things: they carry weight with them. Truth, if ever it comes uncorrupted from the human lips, it is at this decisive period; for how can we possibly harbour a thought, that the dying saint, who has done with the world, and expects every moment to appear before his God, would deliberately affirm what he did not feel. The celebrated Philip de Mornay, prime minister to Henry the Fourth of France, the greatest statesman of his age, the bravest officer, and the brightest Christian; being asked a little before his death 'if he still retained 'the same assured hope of his future bliss, 'which he had so comfortably enjoyed 'during his illness?' made this memorable reply: 'I am a thousand times more confident of it from the incontestable evidence of the Spirit of God, than ever I 'was of any one mathematical truth from all 'the demonstrations of Euclid.' Pa. 148,

"*Captain.*—It is with peculiar pleasure, I find there will be but very little trouble for me to collect evidences for your further satisfaction; your own experience, as we go along, will furnish us with as many as we shall be able to discuss this evening. What a blaze of light, for example, must the present state of your mind throw upon the sacred Scriptures? how clearly, and very particularly throughout both the Old and New Testament, do they foretel and describe the manner and effects of this total renovation of heart? The great Author of our salvation, his prophets, apostles, and evangelists, all positively insist upon the absolute necessity of being thus regenerated, or born again. It is called a new creation, a new man, a new birth unto righteousness; and it is said concerning it, that 'old 'things are passed away, and that all things 'are become new.'

"*Major.*—This is emphatically the state of my soul at present: it seems as just entering into a new world, or commencing a new state of existence; so vastly different is its conception of things now from what it was a few weeks ago: and the analogy between its present feelings and the word of God is so very striking, that it produces a heart-felt satisfaction which I can by no means describe; though its effects, I can easily perceive, are very different from those produced by the historical, scriptural, and ocular proofs mentioned in our former conferences. The one silenced all objections that the prejudiced mind had to allege against the divinity of the sacred Scriptures; clearly pointing to the side where reason should lean; yet left no lasting impression, or deep conviction, sufficient to touch the heart, or bias the conduct. But this brings a feeling, enlightening, and operative persuasion of the truth to the soul; removes every impediment, doubt, and scruple; making faith rest, with the sweetest confidence, on their divine authority. Pa. 171.

" *Captain.*—I can speak from long and happy experience on this delightful subject; which has proved an inexhaustible source of consolation to my soul, in every intricate and perplexing path through which it hath pleased God to lead me: for, to the honour of his great name, with the deepest humility I can confidently say, he has a thousand, and a thousand times heard and answered the cry of his unworthy dust, when no human help was near to succour. O how often, in a time of imminent danger, when all has been darkness around, not the least hope of deliverance from any quarter; the trembling heart just ready to sink under its fears, and give up all for lost, have I fled to a throne of grace, and found instant relief? Some unforeseen, unexpected, nay, I will be bold to say, sometimes miraculous display of divine Providence has suddenly intervened, and constrained me to cry out in an ecstacy of holy joy, 'The Lord he is the God, the 'Lord he is the God.' These are precious moments, Major, which a stranger intermeddleth not with; happy earnests to the ravished soul of the certainty of its interest in a Saviour's love: pearls which by no means we should cast before swine; lest, being totally ignorant of their immense value, they should only trample them under foot; and, perhaps, turn again and rend you with the opprobrious epithets of poor deluded enthusiast, or lying, canting hypocrite. But while the tongue of ignorance rails, the hand of reason will set her seal to the truth of plain matters of fact; for what my eyes have repeatedly beheld, what my hands have handled, and my heart a thousand times felt, of these things, I must necessarily believe to be true; and may fairly conclude, from the sacred oracles, that they were special marks of God's peculiar favour, or they never would have been so remarkably and so seasonably answered. I well know that the men of the world (particularly those we are most conversant with) are obstinately prejudiced against all this, and wholly object to the Christian's life of faith, because they cannot possibly comprehend it; but neither obstinate prejudice, nor blind ignorance, can lessen, much less overthrow, a well-attested fact. Not all the men upon earth, nor all the devils in hell, will ever persuade me to the contrary of what I have thus seen, felt, and enjoyed. True religion is a very different thing from what thousands and millions in the world take it to be: it is not a vague notion that floats in the brain; an incitement of natural conscience to a ceremonious attendance on the outward ordinances of divine worship; nor an empty sentiment wavering in the mind that has no influence on the conduct; but a holy, lively, and active principle of divine love, rooted in the heart by the Spirit of

God; felt and experienced in its powerful operations by the true believer, all his journey through time." Pa. 182.

To describe the religion of the heart, to maintain the doctrine of divine influence, and to inculcate the submission of reason to revelation, was sufficient to attract the censure of some of the critics of the day. The last of these things includes the other two. That the religion of the heart, which cannot but regulate the life, is the only true religion, and that divine influence is necessary to real piety, are principles not to be denied, if the authority of the Scriptures be admitted. With particular reference to what is said of the submission of reason to revelation, in a passage which we have transcribed, the Monthly Reviewers "remark, that there is a manifest inconsistency, to say nothing of ingratitude, after having employed reason in establishing and defending revelation, in dismissing her as a blind guide."

But unless the reason of man be superior to the wisdom of God, this is a mere gratuitous assumption; declamatory accusation, without proof or argument. Of what use is our examining and establishing the divine authority of the Bible, if we still hold ourselves at liberty to explain away or reject the doctrines it contains? When reason is convinced that it is God who speaks, or any one on his behalf, what can be so reasonable as an immediate reception and belief of all that he communicates, however it might elude our penetration to discover, or may exceed our capacity to comprehend? To question what God affirms, to dispute what he determines, must surely be "inconsistency, ingratitude, and contempt," of the very worst kind.

"But," say the Reviewers, "we must not attempt to reason with a writer who renounces reason as a blind guide." Whether these gentlemen would have considered Lord Bacon as *a writer not to be reasoned with*, is not for us to determine. His sentiments on the claims of revelation to the submission of reason were the same as those of Captain Burn. The following passage, in his celebrated treatise on the *Advancement of Learning*, contains so much sound argument in a few words, that we cannot deny ourselves the pleasure of reciting it. " The prerogative of God comprehends the whole man; and is extended, as well to the *reason*, as to the *will* of man: that is, that man renounce himself wholly, and draw near to God. Wherefore, as we are to *obey his law*, though we find a reluctation in our *will*, so we are to *believe his word*, though we find a reluctation in our *reason:* for if we believe only that which is agreeable to our *reason*, we give assent to the *matter*, not to the *author;* which is no more than we would do towards a suspected and discredited witness."

The force of truth however extorted from the Reviewers a testimony not altogether unfavourable to the work. " Some of the principal arguments in favour of revelation are here clearly stated, in the easy form of dialogue. The work may be of use to those who are accustomed to ridicule religion; provided only that they can be engaged to read it."

What the Reviewers contemplated as possible, was soon realized in fact. The circumstance of a military man having written a book upon religion, afforded gratification to its friends, and excited the curiosity of its enemies. The work obtained numerous readers, and its perusal produced the most beneficial results. The conversion of Captain James Wilson was alone a rich reward to the pious author. That gentleman had spent many years in India; and having acquired a moderate competency, had returned to his native country to enjoy the fruit of his labours. If escapes from dangers which excluded every hope; if privations and sufferings which few of his fellow-sufferers survived; if deliverance from miseries the severest that humanity could endure; if the continuance of health while almost all around were sickening and dying; if restoration from diseases which was almost universally fatal; had been sufficient to convert a sinner;

from the error of his way, their efficacy had been exemplified in the regeneration of Captain Wilson. But miseries and mercies had alike failed of effecting any salutary impressions on his heart. He rejected the word of God, and was wholly unconcerned about eternity.

In this state, he took up, after a fit of sickness, at the suggestion of a friend, *The Christian Officer's Panoply*. As he read, a ray from the Father of lights shone into his mind. The force of truth was no longer to be resisted. He found a witness within to the doctrine of the Scripture. Its portraiture of the human heart was a faithful representation of his own. The discovery of his condition as a sinner, prepared him to appreciate and embrace the salvation of Christ. The gospel appeared the only system competent to provide for the happiness of man, and the service of God a most reasonable service. Commencing a new course of existence, he no longer lived to himself. To promote the glory of his Creator and Saviour, and the good of his fellow man, became the object of his ardent pursuit.

When the Missionary Society instituted in London in the year 1795, proposed sending a vessel with missionaries to the islands of the Pacific ocean, he offered himself to conduct the voyage without any pecuniary reward. This disinterested proposal being accepted, he quitted his comfortable retreat and his native land to encounter all the inconveniencies and difficulties of that long and perilous navigation. The commission he had undertaken, he discharged in a manner that commanded universal respect.

After his return, his remaining days exhibited additional evidence of the sincerity of his profession. He lived and died a distinguished ornament of the faith he had so long despised.

The other work published by Captain B. in the year 1789, was a pamphlet with the following title: "WHO FARES BEST, THE CHRISTIAN OR THE MAN OF THE WORLD? OR THE ADVANTAGES OF A LIFE

OF REAL PIETY TO A LIFE OF FASHIONABLE DISSIPATION. BY A MARINE OFFICER." In writing this tract, the author announces in the preface that "he had two objects principally in view. The one, to detect and expose the malicious intention of the grand deceiver of mankind, in one of his infernal schemes, by which he hoodwinks and ruins his thousands; artfully insinuating, through the mouth of his numerous agents, that truly religious people are a set of the most despicable, ignorant, melancholy, wretched beings that ever existed on the face of the earth; wholly incapable of enjoying the rational pleasures of life; or of filling up their places as members of society, with any credit to themselves, or honour to their country. Whereas he well knows the very reverse is the case; that they really are the most rational among men, whose religious joys, and solid, though interrupted, happiness in time, as well as the glory that awaits them in eternity, he daily envies: and dreads nothing so much as letting his own subjects perceive it, lest they should thereby be induced to leave his service. Would to God this feeble attempt, as an instrument in his hands, might be made useful in opening some of their eyes! The other object in view was, to procure, if possible, a little assistance towards the support of the gospel in the church of Christ, at Strood; by appropriating the profits that might arise from the sale of this pamphlet wholly to that purpose. If any of these ends can, in the smallest measure, be obtained, the author will think himself amply rewarded, and his time well employed. But should he succeed in neither, which he fain would hope will not be the case, the purchaser of this book is sure to be no loser; for supposing he should not like its contents after he has read it, he will not have to lament that his money was altogether thrown away; as he may rest confidently assured, that, through the divine blessing, it will be wholly employed to the very best of purposes—the cause of God and of truth."

Like the author's principal work, this also is written in the form of dialogue;

which gave him an opportunity to enliven the gravity of religious discussion by the sprightly sallies allowable in familiar conversation. We shall introduce a few passages, which will exhibit a fair specimen of the whole.

" *Eugenio.*—I know 'tis a very false, but too prevailing opinion, that we Christians do not, and must not, enjoy the common blessings of life, which our senses are capable of affording us; whereas, in reality, we are the only persons in the world, who have the true relish of these blessings.

" *Horatio.*—Pray, how do you make that out? I'm sure I rose this fine morning without one distressing thought, had a delightful ride over the heath, enjoyed the fresh air, returned with a keen appetite to breakfast, and relished a dish of fine flavoured tea with as high a *goût* as you or any man ever did; and can you say more?

" *Eugenio.*—My dear sir, the cows in that meadow enjoyed as much as you did; and I fancy a little more: they never in all their lives had a distressing thought to

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disturb them, and that's more than you can say; they had the first taste of the pure air, that exhilarated your broken constitution this morning, and perhaps a much higher relish for the food they enjoyed.

" *Horatio.*—Thank you, kind sir, for your easy introduction to this polite assembly; I hope you will make one of the number, or inform us of the very superior advantage you have over every body else. Pray throw it into the scale, and let us see if there's any weight in it.

" *Eugenio.*—In the first place I enjoyed every thing you mention, with all the keen sensations of genuine delight that health, peace of mind, and a good appetite, could inspire; but what certainly added a double relish to these enjoyments, and decidedly gave me the advantage over you, and the animal creation, was the sweet and transporting sensations of love and gratitude which I felt glowing in my breast to the gracious Author of these unmerited mercies; from whose hands I received them, not only as kind tokens of his present paternal affection *for me*, but as sure pledges of his future and eternal regard. This transporting thought roused every faculty of my soul to sing aloud in his praise; and while the divine principle of love was in exercise, I partook of his temporal blessings, with a kind of heavenly relish, far beyond any thing you ever did, or possibly could enjoy without it; for let the sensualist rave and riot as he pleases, it will ever remain an undeniable fact, universally asserted by reason, revelation, and long experience, that none can view the delightful scenes of nature, with divine appropriating ecstasy, or enjoy with true filial gratitude, the returning blessings of Providence,

"But who, with filial confidence inspired,
"Can lift to heaven an unpresumptuous eye,
"And smiling say—My Father made them all."

" *Horatio.*—How do you know I never enjoyed this as well as you?

" *Eugenio.*—I am pretty sure you never did; and you will acknowledge it too, when you have answered me this question. Pray, did you ever ask a blessing from

God, or give him thanks for any one breakfast you ever had?

" *Horatio.*—Really I cannot remember I ever did. You know it is not customary to do it at breakfast.

" *Eugenio.*—Then I am sure it is not customary with you to enjoy what I did; for how is it possible you could feel any grateful sensations towards God, who never once entered into your thoughts all the while you were feeding on his bounty? And what a mean opinion must you have of that man who regulates his religion by the inconsistent notions of an idle and absurd custom? Is this agreeable to that reason you so much boast of? We religious folks are frequently accused of acting contrary to its dictates; but leaving it wholly to your own judgment, I would ask, who acts most rationally here? He who thanks God for every meal he receives, or he who only thanks Him for one? Pa. 13.

" *Horatio.*—These spiritual and heavenly joys you talk of, pray whereabout do you find them?

" *Eugenio.*—To tell you the plain truth, Horatio, I am greatly at a loss how to act with you here. I could wish from my heart to be able to give you a just idea of the Christian's religious joys; but the Scriptures of unerring truth inform me 'that they are spiritually discerned,' hidden from the carnal mind, and caution me not to cast these precious pearls before swine, lest, being ignorant of their value, they should trample them under their feet, and turn again and rend me: and though I have no dread of such harsh treatment from my friend, yet I know the word of God is true, and that all my attempts to make you rightly comprehend the joys of the gospel will certainly be in vain, unless they are accompanied with a divine power, far superior to any thing that fallen nature is possessed of: but notwithstanding this, if you can but banish all prejudice from your mind, exercise your rational powers, and seriously reflect on the divine origin of these joys, their pure and holy nature, and happy effects on the believer's conduct, joined to the united testimony of a thousand credible and living witnesses; I'm well persuaded, though you may not comprehend them, you cannot but see something of *unknown*, *unfelt*, preciousness in them, sufficient to convince you they must far outweigh any thing you can put in the scale against them. Christians who have something more than a name, who truly and savingly believe the important truths of the gospel, find them productive of the most substantial realities; need no historic proofs to convince them of their divine authority, but from frequent and happy experience can set to their seal that God is true. With a holy confidence they look up to him for an accomplishment of the gracious promises he hath been pleased to make in his word, seek for it in the ordinances of his own appointing, and are not disappointed; for in these means of grace, the usual channels through which he conveys his blessings, they get such clear and comprehensive views of the mystery of redeeming love; of the glory, harmony, and stability, of the divine perfections, eternally united to accomplish the glorious plan of salvation; its freeness, fulness, permanency, and suitableness, to their own wretched case, as sweetly and powerfully constrain their willing hearts to embrace it, as completely finished for them. Faith then in exercise, with penetrating eye, explores the heights and depths, the lengths and breadths, of the love of God in Christ Jesus; views with divine astonishment the unsearchable riches of Christ, and in holy triumph calls them all her own; while the enraptured soul, overwhelmed with a feeling sense of her own nothingness, as wholly unworthy of such unmerited favour, labours under a pleasing weight of gratitude, which she can never fully express; and sometimes is so sweetly circumfused with the ecstatic manifestations of divine love, as even to forget for a time her dull companion the body, to which she is so very closely connected, anxiously longing and panting for the full expansion of all her powers; that she may enjoy, without interruption, the eternal fulness of that unutterable bliss, of which she has now such ravishing foretastes. Pa. 29.

" *Horatio.*—Is he (the Christian) not subject to all the cares, troubles, and disappointments, of life as well as others?

" *Eugenio.*—Yes. But he knows who sends them, whence they first sprung; what valuable ends, by the converting power of infinite wisdom, they are made to answer. To him they are changed from curses to blessings; all invariably work together for his good, and can never give him pain, as they do the wicked: but the believer's peculiar mercy lies in this, that having his will effectually subdued by the irresistible power of sovereign grace, it is, from that happy period, sweetly mingled with the will of God; and they become one. Agreeably to this precious Scripture truth, they dwell in God, and God in them. Whatever God wills, they will. And if God must necessarily have every thing his own way, so has the Christian. Whatever befalls him, whether of a prosperous or an adverse kind, of a painful or pleasing nature, his constant language is, ' 'Tis the Lord, let him do what seemeth ' him good;' knowing it is the wise and gracious allotment of his heavenly Father, which he not only hopes may, but is confidently assured shall, most certainly terminate in his present and eternal welfare. Therefore he never dares to call in question, any of his awful and sovereign decrees; nor presumes to cavil at any of his mysterious revealed truths; nor wishes to alter one single dispensation of his Providence towards him; but cheerfully sings with the poet,

> My will conformed to thy celestial voice,
> Knows no restraint; for duty is her choice.
> What ills thou send'st, I thankfully approve,
> As kind corrections, pledges of thy love:
> In every change, whatever stage I run,
> My daily wish succeeds; Thy Will be done.

Did you never hear the old story of the pious countryman? When the esquire asked him what weather it would be to-morrow? 'Just what I please,' replied he. 'What you please!' said the esquire: 'What do you mean by that?' 'Yes, sir, 'just what I please; for I'am very sure, it 'will be just what pleases God; and I'm 'as sure that will please me.' Just so it is with the real experienced Christian, who lives near his God, and enjoys much communion with him: whatever paths through life he is called to tread in, he is always sure to have his own will, because it is wholly submitted to, and sweetly coincides with the eternal mind of God, who worketh and ordereth all things according to the counsel of his own will. If the turning of a straw would totally reverse the most disastrous event that ever befel him, he would not do it; because it would imply a distrust of that infinite wisdom, power, and goodness, in which he has the most unbounded confidence. To this happy state of resignation, an illustrious character in France, *viz.* Archbishop Fenelon, arrived, when he saw his favourite prince a breathless corpse before him. Pa. 45.

" *Horatio.*—Sure, Eugenio, all worldly men do not die as Captain R. did?

" *Eugenio.*—No. But a great many do. I myself have seen several launch into eternity, in this awful manner. Some, indeed, act very differently: take no small pains to smother all thoughts of futurity;

dare every danger; and hurry into it at a venture. Others deceive themselves with false hope; relying on the mere mercy of God; when they have lived all their lifetime in sin, and still retain the love of it in their hearts; never once forming an idea that justice is as essential a perfection of the Deity as mercy. Others, like the brute beast, die without any thought at all; ignorant that they have a soul; totally unconcerned about heaven or hell; neither wishing for the one, nor dreading the other. But, you nor any body else, ever saw the real Christian (having the exercise of his reason) make such an awful exit as our late unhappy friend: nor even as any of these I have mentioned. A full proof this, that there must at least be something very valuable in true vital godliness. I will indeed readily allow, that all believers do not die equally happy, as to sensible enjoyment. Many are not blest with that full assurance of faith which thousands have experienced. But they all, more or less, have a well-grounded hope, which supports them in, and carries them safely through, the dreary valley of death. Some are very sorely thrust at by the enemy of souls, to the very brink of eternity; and get to heaven, as it were 'with the skin of their teeth;' disputing every inch of the way. Others are naturally of such a timid, fearful disposition, and have such humbling views of their own utter depravity, that they can just cast themselves into the arms of their gracious Redeemer for shelter in this dread moment, and cry, 'Lord, save me, or I perish:' and here they are as perfectly secured as Paul was, when he could exult and say, 'I have 'fought a good fight, I have finished my 'course, I have kept the faith, &c.' Indeed some of the weaklings of the flock, of this latter description, just before they launch off, frequently shout victory through the blood of the Lamb; having the port of glory full in view. I have seen and heard them do it. And now, to draw the whole to a conclusion, I dare venture to affirm, that no man, who has been a witness to these different death-bed scenes (and has the use of his reason), but must take up the language of the covetous prophet, and say, 'Let me die the death of the 'righteous, and let my latter end be like 'his.'" Pa. 81.

This tract met with a favourable reception, the whole impression was sold, and a new edition was published in the year 1792. A third edition was called for in 1810. In the year 1792 also, Captain Burn published some pamphlets on the subject of the Slave Trade, of which the second contained "A new and most power-"ful argument to abstain from the use of "West-India Sugar." But, instead of detailing this, striking as it was, we must return to the article in the journal, dated March the 25th, 1791; which contains all that can now be stated in continuation of the Captain's history to that time.

"When a dispute with Spain was likely to take place, last year, I was ordered on the recruiting service; but so near quarters, Croydon in Surrey, that I easily managed that business without moving from home. But several Captains, who were for sea-duty before me, having then embarked, brought me to be one of the first to go in this fresh armament against Russia. Accordingly I this morning embarked on board his Majesty's ship Arrogant, Captain Harvey, who commanded the Sampson last war when I left her in the year 1782."

In this duty Captain B. spent nearly six months, but without going to sea, except from Chatham or Sheerness to Portsmouth, and back to Chatham; where he disembarked with his party, and went into barracks on the ship being paid off.

In May, 1792, Captain B. received a communication from the Directors of the Sierra Leone Company, who offered to appoint him second in command at their new settlement on the coast of Africa. But the interests of his family forbad a relinquishment of the present advantages and future prospects of the marine service for any emolument which the Directors could with propriety grant.

About the same time he was appointed to the Assistance, in which he made a voyage to Newfoundland. Just after his arrival at St. John's harbour, he completed the fiftieth year of his age.

"September 8, 1792. I have now lived half a century; but how very little of that time has been truly devoted to God's glory! I am constrained to acknowledge that I am a most unprofitable servant indeed! Were it not for the atoning blood and perfect righteousness of Christ, I should despair of ever reaching heaven. But this is a strong tower, into which I trust I have been enabled to flee, and where I find myself perfectly secure: and the more I see and feel this security, the more I am enabled to live to the praise of God."

Towards the end of the year, the Assistance returned from Newfoundland, and in the following spring went to Corunna and Gibraltar. On both these voyages, and especially the last, Captain B. found a seafaring life increasingly unfavourable to his health. He was afflicted with lowness of spirits, uneasy sleep, frightful dreams, nocturnal perspirations, constant pain in his right side, and other distressing symptoms. Severe indisposition induced him, immediately on his return from Gibraltar, to apply to the Admiralty for leave of absence for two months; which he had no sooner obtained than an order was given for the removal of all the marines from the Assistance to the Montague then on the point of sailing for the West Indies. This combination of events Captain B. considered as a remarkable interposition of Providence in his favour; at once terminating his career of duty on board the Assistance, and saving him from the disagreeables and dangers of a West-Indian voyage, from which under existing circumstances it was not probable he could live to return.

In consequence of the precarious and languishing state of his health, his term of relaxation from duty was extended to four months, at the end of which he was again employed in the recruiting service. He was first stationed at Colchester; but having spent a month there with scarcely any success, he was ordered to remove his station to Rochford.

This removal was highly gratifying, as

the situation of Rochford admitted of his passing most of his time at home, without at all neglecting the business confided to him; in which he had the satisfaction of being very successful, "sending in more men to serve their country as marines, than any two officers in the corps, on the same service."

Captain B. had for some years felt "a "strong desire to spend the remainder "of his days in the country, secluded "from the bustle of the world." A principal reason for this wish was the hope of diminishing the expenses of his growing family, which he found great difficulty in supporting. About Michaelmas, 1794, he entered upon a small estate, situated two miles from Strood, and consisting of a cottage and thirteen acres of meadow-land, of which he had taken a lease for fourteen years at twenty-five pounds a year.

This measure, however, was far from accomplishing the expected improvement in his circumstances. The repairs, required to render the house fit for the reception of his family, involved him in considerable expense, and he was too little acquainted with rural affairs and the arts of the world, to manage his little farm with any advantage. The distress of his mind under the increase of pecuniary difficulties, can only be conceived by those, who, with equal delicacy of feeling and integrity of principle, have laboured under similar embarrassments.

There appeared no prospect of deliverance from these difficulties, unless the means should be afforded by the liberality of some opulent friend. No one occurred to his mind so likely to assist as the Earl of B—y, with whom he had formerly been intimate in France, but whom he had not seen for the last twenty years: and the long suspension of their intercourse left but little hope of success. To this nobleman, however, with an aching heart and trembling hand, he ventured to write, stating his necessities and soliciting aid. The fifth day brought a letter from the earl, containing an order on his lordship's banker for one hundred pounds. The satisfaction produced by this donation bore in proportion to the anxiety which had preceded it. With the liveliest gratitude for the generosity of his noble friend, Captain B. did not forget his obligations to his Supreme Benefactor, but received this seasonable supply as the answer of his heavenly Father to the many prayers for relief which had ascended from his troubled heart. About a week after, he says: " The great deliverance the Lord has just " wrought for me by means of Lord B—.'s generous present, has enabled me to close this year with joy.—I have now nearly paid it all away, that I might enjoy the satisfaction of saying, at the close of the year 1794, that I am out of debt.—Methinks I shall never forget it, or doubt of the Lord's goodness any more: it was so seasonable, just adequate to my wants, that the more I think of it, the more I see the love of God, and consequently enjoy a continual feast in praising him."

In the autumn of 1795, Captain B. was called in from the recruiting service, in which he had spent about two years; and was ordered to hold himself in readiness for sea-duty. After waiting some time, he was appointed to the Goliath, and embarked at Portsmouth on the 24th of March, 1786.

At Portsmouth Captain B. had the pleasure of an interview with Captain James Wilson, and of hearing from his own mouth an account of his converson by means of *The Christian Officer's Panoply.* Captain B.'s gratitude to God for this event was combined with humility, which led him to regard it as an example of the declaration of the Scripture, that "God "hath chosen the weak things of the "world to confound the mighty,"

The Goliath sailed with a convoy, first to Gibraltar, then to Corsica, and thence to Leghorn. We will give one passage from Captain B.'s journal written at Leghorn.

"June 3, 1796. Yesterday a party having been formed to go to Pisa, I could not resist the temptation of being one of the company. The day was delightfully fine, the distance about twelve miles, through a most beautiful country, and the road as good as any about London. Arrived at

Pisa, we engaged a *domestique de place* to shew us every thing worth seeing. We were first introduced into the chapel of St. Stephen, just at the time they were performing mass at one of the side altars: but our guide, with all the unconcern imaginable, led us through the holy group, as they were kneeling, and crossing, and bowing to a bit of wafer; pointing, as he led us up the steps of a silver altar, to the most striking paintings on the walls, which were indeed well worthy of notice. From this chapel, we went to the cathedral, a noble and ancient building, beautiful in the interior, beyond any thing I ever saw; particularly from the great number of the finest paintings by the best Italian artists, the gildings of the roof, and the painted windows. It is also famous for its brazen gates, cast some hundred years ago at Jerusalem, and still in the highest perfection. They are indeed magnificent, ornamented from top to bottom by a number of square compartments, each containing a variety of figures, representing some Scripture history. From the cathedral we viewed the baptister or dome, in which is a whispering gallery nearly equal to that of St. Paul's. The font of marble, finely gilt and ornamented, is *big enough for two or three people to swim in.* The pulpit, of the purest alabaster carved in a masterly style, is an exquisitely fine piece of workmanship. From hence we went to the famous burial-place, surrounded by a large square building supported by pillars in the inside. The centre of the square is filled with sacred earth brought from Jerusalem, which we presumed to tread on, that we might have it to say we had been on the ground on which Jerusalem stood. The dead are interred in stone coffins, and under the marble pavement, between the pillars and the wall. The walls all around are ornamented by fresco paintings, now much tarnished and defaced by time; those representing the resurrection, and heaven, and hell, are the most striking. A Protestant can hardly forbear smiling at seeing scarcely any one on the Saviour's right hand but the different orders of monks, popish saints, and a few crowned heads. God be praised, the church of Rome is not infallible.—But the most remarkable thing to be seen at Pisa is a tower 200 feet in height: the foundations having given way on one side*, probably soon after it was built, makes it stand so much awry, that one would think the first puff of wind would blow it down; though it has now stood in that state some hundreds of years. We went up 293 steps to the top, and from the gallery all round had one of the most beautiful views I ever beheld."

From Leghorn they proceeded to join the fleet, under the command of Sir John Jervis, then blockading the port of Toulon. Though far from the sanctuary of God, and in a place where the sabbath received not even the external homage of a few hours intermission of accustomed iniquities,

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* Mr. Tapper, n his Professional Observations on the Architecture of France and Italy, is, like Captain Burn, of opinion, that the deviation of 15 degrees from the vertical line, is occasioned by want of care in laying the foundation. Pa. 62—65,

Captain B. knew what it was to enjoy a sabbath of the mind.

"June 26, Sunday. I bless God, I can this day say from happy experience, It is good for me to wait upon the Lord. In the exercise of secret prayer, reading, and meditation, I have found that solid peace and heartfelt pleasure, to which I am sure my blaspheming companions around me have been utter strangers. But O my soul, remember that grace alone hath made the difference. Give God all the glory.

"September 11. Surely this has been a comfortable sabbath day to me. Without the use of those means that Christ's true followers on shore enjoy, I have found he can bless the soul that sincerely seeks his face. O the pleasure of having a covenant God to go to, under whose wings I may find shelter from all the impiety and blasphemy of wicked men who surround me! When I can escape from their profane society, retire to my cabin, shut the door, and address my heavenly Father with a humble and holy boldness; the pleasure of such a scene is, beyond all expression, sweet and delightful. Lord, give me many such foretastes of glory."

The approach of winter rendered it necessary for the fleet to leave Toulon. They sailed to Corsica, then to Gibraltar, then to Lisbon, and thence proceeded on a cruise in hopes of falling in with the Spaniards. At length, on the 14th of February, 1796, the two fleets met off Cape St. Vincent, and a victory over the Spaniards added fresh laurels to the navy of Britain. It would be foreign to our purpose to enter into the details or results of this engagement, any further than Captain B. was particularly concerned. He expressed the gratitude of his heart to the Lord of hosts; as a patriot and a soldier, for the triumph gained over the enemies of his country; and as a man, for his own preservation amidst all the dangers of the fight.

"God be praised! the battle is fought, the victory gained, and my worthless life preserved. The Goliath had two three-deckers upon her at one time, and suffered much in masts, sails, and rigging; but, thank God! had only *eight* men wounded.

What shall I render to the God of all my mercies for hearing my prayer, giving me courage, and protecting me in the day of battle!"

For his active exertions in the momentous business of this day he was soon afterwards promoted. There are extant some patriotic poetical effusions he composed on occasion of this victory.

After the engagement the British fleet went into Lagos-bay to refit; and, as soon as they were in a condition to put to sea, proceeded with their prizes to Lisbon. Here Captain D. was about to return home; but preferred remaining in the fleet if he could prevail on some other Captain to relinquish his command, and could obtain the Admiral's consent to the exchange. He accordingly made the proposal to Captain B. whose ill-state of health was well known, and to whom such an exchange might therefore be supposed to be acceptable. Capt. B. objected that he wanted several months to complete his tour of sea-duty, and, if he should go home as a passenger, would be liable to be sent to sea again before the expiration of the year, To remove this difficulty Captain D. proposed an application to the Admiral, to endeavour to get Captain B. into one of the Spanish prizes; by which he would accomplish his wish to complete his tour of duty, and would be likely to arrive at home in the course of the summer. The Admiral consented to the plan, discharged Captain B. from the Goliath, and appointed him to the command of the marines on board the San Josef.

After this removal Captain B. remained at Lisbon nearly six months, during which his health was much improved by "frequent excursions into the delightful "country along the banks of the Tagus." His journal contains the following account of a Catholic procession.

"June 15. Went ashore this morning to see the grand annual procession that is constantly exhibited at this season, called Corpus Christi, and attended by the royal family, the courts of justice, nobility, &c. &c. A monk, belonging to the monastery from which the procession was to set off, knew my companion, asked us in, gave us an elegant breakfast, and placed us at a front window, facing the large square of the Inquisition; where we had a complete view of the whole ridiculous scene. There was first an image of St. George, the patron of the church, on horseback, attended by a young 'girl and his champion in armour, both on horseback, with six or eight led horses, superbly caparisoned, following them. Then came a string of thousands of priests, monks, and friars, in the dresses of their different orders, chaunting, and carrying each a large wax candle, above a yard long, and as thick as they could well grasp, lighted in the face of a bright mid-day sun. After them, lawyers, counsellors, judges, bishops, and all the nobility of the court; all with lighted tapers. Then approached a *white wafer*, carried in a gold cup, by the patriarch, or first bishop; over which was a rich embroidered canopy, supported by the Prince of Brazil, and the first nobility of the court. At the approach of this, awful delusion! the whole multitude bowed the knee, and worshipped it as the real body and blood of the precious Redeemer that died for sinners. O my soul, shudder, and be thankful that God has not left thee to be guilty of such idolatry.—At the coming out and returning of this wafer-made god, the garrisons and military fired a royal salute; and, I am sorry to say, the English men-of-war in the Tagus, at the request of the Queen of Portugal, did the same.—The only thing worth attention was the richness of the different dresses. The hat alone, which the image of St. George wore, is estimated at *fifty thousand pounds sterling*. Had any of our London sharpers been there, they would surely have had it with all the jewels it contained; for his squire was obliged to take it off his head when the *host* passed.—Were it possible to describe the antic motions of the priests this day, before the altar, and the grand patriarch, a Protestant would not believe it. So deluded is fallen man. Lord, speedily deliver him from this delusion."

The day that completed Captain B.'s fifty-fifth year witnessed his departure from Lisbon.

" September 8. The Lord has preserved me to see another birth-day. Blessed be his name! He is my God still; and, as he has graciously promised to continue to be so to the end of time, and when time shall be no more, what have I to fear? At present the prospect is bright and pleasant before me. Early in the morning we got under way for Old England; where all that is dear to me on earth, I hope soon, with his blessing, to see."

In the passage home they encountered some of those dangers from which a seafaring life is seldom exempted; but through the goodness of a merciful Providence, they escaped them all, and at the end of four weeks were safely anchored at Plymouth. As soon as the San Josef was paid off, Captain B. proceeded to London, and on the 17th of November had the happiness of returning to his beloved and affectionate family.

Having been senior marine captain in the action with the Spaniards off Cape St. Vincent, soon after his return, he was, as we just suggested, appointed to the rank of Lieutenant-Colonel in the army, and was called upon to command the detachment of marines that attended his Majesty in the procession to St. Paul's, on the day of public thanskgiving for that and other victories. These honours brought no pecuniary advantage, but were attended with an expense, which, though not large, was more than his finances were in a situation to bear.

The present state has no pleasures unaccompanied with pain. The satisfaction of being at home was greatly diminished when he came to inquire into the progress of his affairs during his absence. The expenses occasioned by a long illness which had afflicted Mrs. B. and the losses which the person who had the care of his little farm had met with in farming and trading, had brought upon him a heavy load of debt, which threw a gloom over the close of the year 1797.

From this period Captain B. no longer continued his journal with his former regularity. Being for the most part stationary, he had fewer incidents to record; and he committed his reflections to writing so seldom, that between the dates of two successive paragraphs we frequently find an interval of several months. Our materials for the remainder of his history, therefore, lie within a small compass.

In April, 1798, a major in the Plymouth division of marines being reduced to half-pay, Colonel B. was fixed upon as successor. Welcome as this promotion was, to incur the expense of removing his large family, and to be placed at such a distance from all his old friends and connexions, could not but be contemplated as forming a considerable deduction from the pleasure and advantage. To remain in the Chatham division was the object of his desires and prayers, though at that time he could see no prospect of its attainment. Within ten days, however, a vacancy happened in the Chatham division, and he was appointed to fill it. Thus his wishes were accomplished beyond his utmost expectations. His promotion added £100 a year to his income, and exempted him from all sea-duty in future.

In the ensuing autumn, Colonel B. disposed of the lease of his cottage and farm, and removed his residence to Strood. For a considerable time after this, nothing remarkable occurred. The following extracts exhibit the state of his mind and his experience as a Christian on several occasions in the next and some following years.

"January 1, 1799. After being tossed about the globe, from one side of it to the other, for these last forty years, I am now brought, by the kind hand of my heavenly Father, to a quiet and peaceable retreat in my old age; delivered, I trust, through his great goodness, from all future wanderings on this earth. But surely my deceitful heart can never be so foolish as to entertain the thought for a moment that this is to be my rest. Blessed be the name of my God, and all thanks to his rich grace, I have not so learned Christ and the precious truths contained in his word. In this world I never expect permanent rest; it is the abode of sin and misery: and therefore I desire, in the Lord's strength, still to wait patiently for the accomplishment of this divine truth, 'In the world ye shall have tribulation.' But I hope and earnestly pray, that the Lord will be pleased to fulfil to me his most gracious promise, and bless my soul with his own all-cheering peace: then I shall be properly prepared for the worst that may come.—Let the will of the Lord be done. If his grace be bestowed, it will be sufficient for me, and I shall then have nothing to fear."

"September 1, 1800. The last year was crowned with manifold blessings, and ended without any thing very distressing having occurred: and for the Christian's comfort, the same God reigns to make this year pass as profitably as the last.

"September 8. This day I am fifty-eight years old, a poor trembling, highly favoured sinner still, who can just say, with a stammering voice, 'Lord, I believe; 'help thou my unbelief.' The near approach of that awful and important period, when I must bid adieu to time, and launch into an eternal world, makes me sometimes startle with inexpressible dismay; or rather, an anxious concern, accompanied with ainful fear lest after all I should prove a ast-a-way, shakes my whole frame. Nor hat I have the shadow of a doubt respecting the glorious truths of the gospel, nor altogether that I doubt of my interest in a Saviour's love: but the inconceivable importance of an eternal state strikes my mind so forcibly, that the bare shadow of a possibility of my not being happy in it, makes me dread to launch into it. Lord, increase my faith!

" April 11, 1802. This morning I found much freedom at the throne of grace, in earnest supplication for a blessing on the minister, the congregation, and my own soul; and, all glory to a prayer-hearing God! I was not disappointed. Indeed, I fully expected it; for wherever I find my mind unusually drawn out in fervent wrestlings with God for any thing, I always set that request down as a thing already granted. I have not enjoyed such a sabbath for many months. Surely the tears that flowed with so much pleasure were but the sweet effusions of a happy heart, confident of its interest in the finished work of the Lord Jesus Christ. O that I could enjoy more of his love, and live wholly to his glory, till he shall be pleased to call me home to himself.

"September 8. To-day I finish my threescore years. Will my foolish heart still say they may be threescore and ten. Perhaps I may never see another birthday. The one is as likely to happen as the other. But God has fixed the day of my departure hence; and my wisdom is to be constantly living in the daily expectation of its approach. Lord, help me to do so!

Notwithstanding the rigid economy with which Colonel B.'s domestic concerns had been uniformly conducted, yet the expenses of his numerous family, whose wants were continually increasing, exceeded his income, and unavoidably involved him in debts, which he had no present meansof discharging. The amount of these debts at the beginning of the year 1803, was about sixty pounds. This circumstance, which he felt and deplored as a heavy affliction, rendered him very desirous of future promotion; and about this time he had some hopes of attaining it. But the retirement solicited by an officer above him not being granted, all prospect of immediate promotion was at an end. The disappointment seemed to increase the pressure under which he laboured: his only hope was in the mercy of his heavenly Father. To him he committed all his cares, praying that he would grant relief in his own way. The same week his prayers were answered.

"February 14, 1803. Last week, just as my heart was poring over the disappointment I met with in my expected promotion, and anticipating all the miseries of accumulating debt, a dear friend of mine, in the military profession, called upon me; and taking me aside into a private room, made me promise I would ask him no questions: which when I had done, with some hesitation—he put a bank note into my hand, saying, he was desired to give it me, but with the strongest injunctions never to divulge whence it came. I put it in my pocket without looking at it, repeatedly thanking him and my generous benefactor for the very acceptable present.

Dinner being upon the table, we went in, sat down, and dined; my mind all the while occupied about which of my creditors I should pay off first, imagining I had perhaps a *ten* or *twenty* pound note, which I longed to look at, but was ashamed to do it before my friend. Soon after dinner I took an opportunity to step out of the room to satisfy my anxious curiosity. But oh! how was my heart filled with grateful emotions when I found two notes, one of *five* and the other of *a hundred* pounds; a present of *one hundred guineas!* To attempt a description of my feelings at this time, would be in vain: those who have experienced the overflowings of a grateful heart can only guess at them. I was so overcome with a view of the Lord's goodness, that I knew not how to express myself, and was afraid my friend would think me insensible of the favour bestowed. When he was gone, and I had communicated the purport of his visit to Mrs. B. we both wept, and in broken accents, with eyes and hearts directed to Heaven, expressed our obligation to the God of all our mercies, for this seasonable and ample supply, in answer to our united and repeated prayers.—I have now enjoyed the pleasure of paying all my debts, of contributing to the relief of others, and of purchasing many articles absolutely necessary in the family: and Mrs. B. has also furnished herself with many needful things for her approaching lying-in; which a few days ago she had not the smallest prospect of procuring. O! how good the Lord has been to us, unworthy as we are of the least of all his mercies!"

Interesting and edifying as we are persuaded this relation will be, to all readers of sensibility and piety; we shall not be surprised, if some, who acknowledge the truth of Christianity in general, charge Colonel B. with presumption in concluding, and us with credulity in admitting the conclusion, that this and many other occurrences in his life were answers of Providence to his prayers. They will inquire, perhaps, how the prayers of an individual in his closet can influence the operation of natural causes, or the volitions and actions

of other moral agents; or how his prayer can be answered consistently with the general laws by which divine Providence governs the world.—To such persons we reply, that we neither pretend, nor expect to find solutions for all the questions which curiosity may suggest, on this or any other subject. We would remind them, that the system of nature presents mysteries as impenetrable to human sagacity as those of Providence and grace. And to deny the efficacy of prayer because we cannot explain the precise nature of its influence in the divine administration, is as absurd, as it would be, to make our inability to discover the causes of certain phenomena, a plea for withholding our assent to some of the most useful truths of natural science. The conclusion here supposed to be disputed, appears to us to be supported by sufficient strength of moral evidence for the satisfaction of any inquiring mind. To adopt the language of a writer never, we believe, charged with enthusiasm;—
" If we admit the truth of revelation, the
" evidence which it delivers of the *special*

" *interposition of God*, in the physical and " moral government of the world, must be " deemed *decisive*. Instead, therefore, of " involving ourselves in the mazes of me- " taphysical subtilty, let us direct our at- " tention to the foundation of that inter- " course with the Deity, which is at once " the most interesting duty, and the noblest " privilege of our nature. We are taught " that *he who cometh to God, must believe* " *that He is, and that He is a rewarder of* " *them who diligently seek Him;* that *in* " *Him we live, and move, and have our* " *being:* that *as a father pitieth his chil-* " *dren, so the Lord pitieth them that fear* " *him:* that *if we, being evil, know how to* " *give good gifts to our children, how much* " *more shall our Father, which is in heaven,* " *give good things to them that ask Him?* " *For this thing*, says St. Paul, *I besought* " *the Lord thrice, that it might depart* " *from me:* and our Saviour is recorded " to have prayed the *third time, saying the* " *same words, O! my Father, if it be pos-* " *sible, let this cup pass from me: never-* " *theless, not as I will, but as thou wilt.*

"Indeed the form of devotion, which Christ recommended to his disciples, affords the clearest proof that he regarded prayer as acceptable, and efficacious.— A pious Christian will look up, with humble confidence, *for ease under suffering, for protection in danger*, and *consolation in sorrow*. And he may reasonably presume, that such filial dependence will be indulgently accepted by his heavenly Father, who is characterized as being *ever* ready *to bind up the broken in heart; to heal the wounded in spirit; and to give good gifts to them that* worthily *ask Him*."

The principle of true piety which divine grace had implanted in the heart of Colonel B. would not allow him to be an unconcerned spectator of any thing passing around him, that would affect the moral and religious interests of his fellow-men. The societies formed by good men of various communions for the evangelization of the world, interested all his Christian feelings, and called forth his most fervent wishes and constant prayers. Nor was he

ntent with approving of their objects
d praying for the success of their efforts:
felt an ambition to be himself a labourer
the same noble cause, and to contribute
all the means in his power towards the
omotion of the plans of Christian bene-
lence. Among other institutions the
ligious Tract Society appears to have
racted his particular attention. He
ded one to the number of their tracts: it
written in a very plain and familiar style,
ell adapted to the class of readers for
hose use it was designed: the title is—
TWO DIALOGUES BETWEEN A CORPORAL
AND A PRIVATE SOLDIER. WRITTEN
BY A LIEUTENANT-COLONEL OF THE
ARMY." Humble as this little produc-
on may be deemed, according to the gra-
tions of literary merit, it has received an
nour to which many elaborate theological
orks may in vain inspire. At a subse-
ent annual meeting of that Society, its
iends were gratified with the information
at this tract had been eminently useful to
poor soldier; who by the divine blessing
its perusal had been reclaimed from his

sinful courses, made acquainted with the way of salvation, and brought to walk in the paths of righteousness. If this should be the only instance of spiritual benefit ever derived from a perusal of these dialogues, it was a rich reward for the author. So he esteemed it: he heard the relation of the circumstance with emotions which were expressed in tears of joy more forcibly than any words. To be the writer of a tract which *converts* one *sinner from the error of his way*, and thus *saves a soul from* the second *death*, confers a name as far above every name of literary distinction, as heaven is superior to earth, or eternity to time.

But we return to the journal:—

"September 1. Within the last three months greater and more unexpected changes have taken place in my situation, than at any former period; and, what loudly calls for the warmest gratitude, they are all favourable, underserving as I am of so much kind attention from the hands of a gracious God, who constrains me by his goodness to call him *my* God and Father.

—A great promotion of field-officers being expected in June, which would of course make me a Lieutenant-colonel in the corps; I applied to all my friends at the Admiralty to get me appointed to Chatham; and they assured me it should be done. But, to my great surprise, when the promotion came out, I was appointed to Plymouth. This seemed to plunge me into many difficulties and great expense; but I was not left to murmur long: for next day an order came for six field-officers, from Plymouth division *only*, to superintend the recruiting districts; and I, being a senior officer at that division, of course was one of the number. Now I saw clearly the goodness of God in sending me to Plymouth *contrary* to my prayers; for, if he had not, I should not have got this appointment, which adds a guinea a day to my pay, with travelling expenses; and if he should spare me to enjoy it any time, it will be the means of extricating me from all pecuniary embarrassments.—On the 1st of June, an order came for me to repair to Cambridge, as inspecting field-officer in that district;

taking under my command the recruiting officers in Suffolk, Norfolk, Northamptonshire, Bedfordshire, Huntingdonshire, Cambridgeshire, and Rutland. On the 4th, I left home and went to London: where having soon settled money matters with the paymaster, I arrived next day at this place (Cambridge), a perfect stranger to every creature in it. About the middle of August, I removed my family from Strood; having with great difficulty procured a house in Cambridge, where we now comfortably reside.—The loss sustained in parting with our furniture at Strood, the expense of travelling, and the greater expense of furnishing an empty house, have thrown us considerably behind-hand; but if the Lord is pleased to spare us and keep us any time here, with his blessing we shall get above all incumbrances. But, O my soul! rest not content with these temporal blessings. Look higher, and give all diligence to obtain a full assurance of interest in the great and finished work of the Lord Jesus Christ. This, and this only, can make happy in time, in death, and to all eternity.—I can have but very few more days to live on earth. O my God and Saviour! may they be blessed with a full assurance of faith unto the end, that I shall spend an eternity with thee in heaven.

"'December 31. This year has to me been full of wonders and striking displays of divine Providence. It began with one of a most acceptable nature, and is now closing with another.—The first Lord of the Admiralty, in a very unexpected manner, has put the five senior officers, at the head of the corps, on the retired list, and promoted five others in their room; which just brings me in to be second Colonel-commandant, and, to my great joy, once more placed at Chatham, before I knew any thing of the promotion.—In all probability I shall in a few days lose my lucrative employ at Cambridge, and remove to one much less so; but as it is a permanent situation, and far preferable to what I enjoyed when last at Chatham, I ought to be truly thankful for it; especially as, in case of my dying first, my widow will now be entitled to eighty pounds annually. We had just formed an agreeable acquaintance at Cambridge; and, without rightly considering the uncertainty of all earthly enjoyments, were promising ourselves a great deal of satisfaction among them. But these and other delightful things, however rational to expect, are entirely fled with the fleeting year. Lord, give me more permanent enjoyments in a better world, for Christ's sake."

Early in the next year Colonel B. removed to his new appointment at Chatham. The expenses of two removals, losses by two sales of furniture, and furnishing two houses, within six months, involved him in new debts; which, though they did not much exceed a hundred pounds, yet formed a constant drawback on all his comforts. He endeavoured to console himself with a reflection worthy of a Christian; resolving all into the divine allotments, and confiding for the future in the divine goodness. "God will not suffer us to be rich in this world's good; but surely, from the last year's experience, we ought never to doubt of his readiness to supply our every want."—When we state, that up to this period, the *sixty-second* year of his age, his income *had not amounted to two hundred and sixty pounds a year*, it cannot fail of exciting the surprise of every reader, how, with a family of *ten* children, the strictest economy could have avoided much greater incumbrances.—A few passages from his journal will complete the account of the year 1804.

" About the latter end of June I was taken very ill, with a slow fever, total loss of appetite, violent perspirations, and cough: in a few days I was reduced so low as to have a horse to carry me to the barracks. But the Lord heard prayer, and has once more restored me to my wonted health; and, I trust, has enabled me to say, It was good for me to be afflicted. A throne of grace has been more prized, and the world greatly diminished in value. May my heart be made truly thankful.

" October 11. On perusing my journals about thirty years ago, I find great cause to lament the loss of that active zeal and warmth of affection which I then seemed to possess. The breathings of my soul after the divine presence were surely more ardent than they have been of late years; and the enjoyments of a Redeemer's love were more frequent, and surpassed any thing that I now experience. How is this? Is it not owing to indifference, a slothful walk, and a worldly spirit? Alas! why should the world thus engross the attention and affections when we are just leaving it? O Lord! restore to me the joys of thy salvation; and make me truly thankful that I have not wholly departed from thee, as many others have done. Thy grace alone has kept me from falling. O let my declining days be favoured with the tokens of thy love, that I may finish my course with joy.

"December 31. The greatest part of this year I have enjoyed ease, tolerable health, my family, friends, the means of grace, and a thousand other blessings.—Blessed be the Lord! he still spares me, and enables me to trust in his goodness, which I know I shall experience, as I have in times past.—O that I could live more devoted to his glory.

In the summer of 1805, Colonel B. was called to part with one of his infant children, " a sweet little girl," he says, " of two years and three months old. She had so entwined herself about my heart, that separation-work proved bitter indeed.—O the precious word of God! I love it more than ever. Life and immortality are brought to light by the gospel. There is the immateriality and immortality of the soul fully demonstrated. If it were not so, where is the use of moral rectitude? What need was there for a Saviour? He does not deliver his followers from the evils of this life: and if there be no hereafter, why did he bleed and die? All the perfections of the unchangeable I AM are engaged to secure the immortality of his redeemed."

Colonel B.'s affection for his children was that of a Christian parent; not limited to their condition in the present life, but regarding their highest interests as heirs of an immortal existence. The evidences of piety which some of them exhibited could not but afford him the most exquisite pleasure.

" December, 1805. Last Friday my two eldest daughters were received into the church of Christ under the pastoral care of the Rev. Mr. Slatterie, and yesterday were admitted, for the first time, to the Lord's table ; where I have every reason to believe they were welcome guests, as being savingly united by faith to Christ their living head.—O the consolation flowing from such a scene as this ! What a mercy, to behold two, so dear to me, snatched from destruction, and preparing for eternal bliss. O that I could be sufficiently thankful ! Lord, accept my feeble praise ; and uphold them and me from falling ; and let my other children also find favour in thy sight.

" June 3, 1807. God has been pleased this morning to make an addition to my already numerous family. Mrs. B. was safely delivered. Glory to God for his goodness. I have now ten children alive. The four eldest, I trust, are subjects of divine grace. Lord ! make the others so, as they grow up; and the praise shall all be thine, now and for ever."

For several years after his appointment to the second command at Chatham, Colonel B.'s life was very little diversified by any external occurrences. As his days increased, he found his health and strength gradually decline; and had some serious attacks of illness, especially in the winter seasons, from which it pleased God to restore him. On the 20th of April, 1808, he writes: "From the easy, uniform, uninteresting life, which I am now called in Providence to lead, seldom any thing occurs sufficiently important to be recorded: and the feelings of my mind, in a religious point of view, being much the same from one end of the month to the other, I feel but little desire to commit my Christian experience to writing. Added to this, a painful habit of indolence creeping upon me with old age, will probably make the future relation of my experience very short indeed."

About Midsummer, 1808, there was some reason to expect a promotion among the senior officers of the corps; which would include Colonel B. and make a considerable addition to his income. This prospect inspired him with the hope of speedy relief from the pecuniary difficulties under which he still laboured; and he felt not a little anxiety for its accomplishment. "It is not," said he, "an ambition to rise, I hope, that makes me wish for promotion; but an anxious desire to be in a way to pay my just debts." But the expected promotion did not take place. He refers to the disappointment in his reflections on his next birth-day.

"September 8, 1808. To day I complete my *sixty-sixth* year. Let me forget my late disappointment, and turn to the bright side of my lot, and contemplate what the Lord has done for me above thousands around me.—I am the only one left of a numerous family, and have attained to a greater age, I believe, than either of my parents. Is not this a mercy? Why should I be thus distinguished, permitted to live so long on the earth; enjoying, as I now do, a tolerable state of health.—The Lord has blessed me with an affectionate wife, with whom I walk comfortably in the narrow path to glory. He hath given us a numerous family of children; some are in heaven, and ten are still living: the four eldest, I have every reason to conclude, are children of God by adoption and grace. Where is the family in these towns, so highly favoured as mine?—Do I enjoy a good hope through grace, full of a glorious immortality, and can I be over-solicitous about the trash of this world? Lord! wean me from earth which I must shortly leave; and draw my attention and affections towards heavenly objects, that I may live more to thy glory, and be ready, at thy call, to enter into that rest which I humbly trust thou hast prepared even for worthless me. O for more of that faith which worketh by love and overcometh the world! Then would my heart be filled with joy and peace in believing, and the God of all my mercies be glorified."

The disappointment which Colonel B. experienced in not obtaining promotion when he had reason to expect it, served to heighten the pleasure of the acquisition when it was unexpectedly conferred upon him. Before the end of the year the Colonel-commandant at Woolwich was dismissed upon half-pay, and Colonel B. was appointed to succeed him.

"November 10, 1808. This day I am ordered by the Admiralty to take the command of the Woolwich division. Thus hath the Lord, in his own good time and way, provided the means of my getting clear of all pecuniary embarrassments, should it be his blessed will to spare me a little longer: for, though I must be at great expense in removing, and much greater in my present situation as Commanding-officer; yet my pay being much greater than before, I make no doubt but with God's blessing, I shall be able to pay all my debts in the course of twelve or fourteen months."

Colonel B. entered without delay on his new command, and as soon as he could procure a suitable house, removed all his family to Woolwich. There, in the regular discharge of his official duties, he passed day after day and month after month, with no greater variety of incident than he had experienced at Chatham; but by a deportment equally becoming a soldier and a Christian, ensuring the respect and winning the affection of all around him.

"June 6, 1809. Nothing of any consequence in my situation has occurred lately, but ample cause for gratitude and praise to the God of all my mercies, for the blessings I enjoy as head of a family, and as having under me a number of officers and men, who, I have reason to believe, are perfectly satisfied with my conduct towards them. I had an instance of this yesterday, in celebrating the king's birth-day, when some tokens of respect and honour were shewn me, which I had no reason to expect. I have always endeavoured to make them happy, by granting every indulgence the service would admit of; and they seem to be sensible of it.

"December 31. One year after another glides on, and every day brings nearer that awful period when time with me will be no more. I think of it day and night; and it has in some measure the happy effect to deaden my attachment to the present world and all its perishing enjoyments: but still I cannot get my soul to look forward with holy expectation, so as to wish for death, rather than dread it. But this is the gift of God, and while I continue praying for it, I will wait patiently on his sovereign pleasure; well assured he will do that which will tend most to his own glory and my good. Even so. Amen.

"February 28, 1810. The last and present months have been, as usual, months of sickness, pain, and debility: yet I have reason to bless God, that though my poor, crazy frame is much shattered by these annual blows, it still holds together, and I am able to execute the duties of the station where God in his mercy hath placed me. But I cannot expect to do this long: every winter brings me nearer the closing scene. May the Lord in mercy prepare me for it.

"May. Like the flowers, that now gather vigour from the beams of the sun, my broken constitution gathers daily strength as the summer advances. O that I could improve the life thus spared."

On the 25th of July, 1810, Colonel B. obtained the rank of Major-general in the army; a promotion not attended with any additional emolument. But whatever gratification he may have derived from this honour, was far exceeded by the satisfaction he enjoyed in the discharge of all his pecuniary obligations, which had long been an object of his strenuous exertions and fervent prayers, and which he was enabled to accomplish in the course of this year.

In the autumn he had a severe fit of illness, his recovery from which he regarded as a merciful dispensation of Providence towards his numerous and young family, which on their account demanded his peculiar gratitude. In reference to his feelings and views under this visitation of the Almighty, he says; " In these trying moments the soul is called upon to prepare for death; but, if it has not been prepared before, it has chosen the very worst period to think of such a vast concern. Who can reflect with composure, when pain torments the body and fever depresses the spirits? If I were not prepared to die nearly forty years ago, I never shall be. *Then* my only hope and sole dependence was on Jesus Christ and his finished salvation, his atoning blood and perfect righteousness: and so it is at this moment: and so I hope it will be when God shall be pleased to call me hence.—If He is pleased to smile upon me, a poor sinner, in my dying moments, I will bless his name: if not, I will cling to the rock of ages, the Lord Jesus Christ."

General B.'s reflections on the commencement of the next year cannot be perused without touching the finer sympathies of every feeling heart.

" January 1, 1811. Heart and flesh begin to fail, and I can no longer enter into active life as I used to do. The grasshopper is a burden, and an indolent, drowsy habit, daily increases upon me. If the spirit at any time is willing, the flesh is always weak and backward. I try to think on heaven and eternal things, praying daily that I may long to be with Jesus;

but after all, I cannot wholly overcome the dread of dissolution. Lord Jesus! increase my faith, and give me grace to trust in thee when I come to grapple with death."

In the spring of 1812, General Burn wrote and published a small pamphlet, entitled the "RESURRECTION OF THE TWO WITNESSES, EXHIBITED IN THE FORMATION AND GREAT SUCCESS OF THE BRITISH AND FOREIGN BIBLE SOCIETY: BEING A PARAPHRASE OF THE ELEVENTH CHAPTER OF THE REVELATION. IN A LETTER TO A FRIEND." The following quotations from the Pamphlet will explain the circumstances which led to its composition, and the hypothesis it was intended to establish. The theory he has advanced is not new, having been originally advanced by Baron Napier, the inventor of Logarithms, in 1588. It had, however, for many years been disregarded; and the General, to whom it was, in fact, a novel interpretation, thought the circumstances of the present times tended much to confirm it.

"My dear friend,—On the 22d of February last, I attended a Meeting at the Green Man, on Blackheath, for the purpose of forming an auxiliary Bible Society, in aid of the British and Foreign Bible Society in London. The business lasted about three or four hours, and, during the whole of that time, I never in my life enjoyed such a rich feast of mental delight. The unanimity, and cordial harmony of sentiment of the whole assembly; the zeal, glow of affection, and strength of argument, in the various speeches delivered; the genuine piety, and benevolence of heart, expressed by all; with the clear statements, great success, and comprehensive views, of the Parent Society, so overwhelmed me, that I never can forget the ravishing impression it made on my feelings. Ruminating afterwards on the extensive plans this society has formed, and in a great measure already accomplished, of sending the Word of divine Truth to all the nations upon earth, I could not refrain from saying to myself, 'Is not this an era 'in the Christian dispensation, that has 'never been equalled since the apostles' 'days? And is there nothing in the 'word of God, that seems to point to this 'very remarkable period?' This brought to my recollection what passed in conversation with a friend of mine (now a general officer in the service) at the commencement of the French Revolution; a similar thought struck us both, and we began to search the book of Revelation, where we conceived something like it foretold, in the 11th chapter and 13th verse, alluding to the falling of the tenth part of the antichristian city, but were greatly perplexed to discover what could be meant by the Two Witnesses, said to prophesy for so many years in sackcloth, to be slain, and afterwards raised to great repute, and more extensive usefulness.

"Having consulted all the commentators and expositors within our reach, who have written on the subject, without any satisfactory evidence of a genuine explanation, it was suggested by one of us, that perhaps they might mean the Old and New Testament. This led us again to search the Scriptures, and comparing our hypothesis with what is related in this chapter, we found it to agree, so much more exactly with the sacred text, than any other we had heard of, that we immediately adopted it; and I have never yet had occasion to alter my opinion; but rather, since the formation of the British and Foreign Bible Society, have been more confirmed in it. This, my dear friend, is the mysterious subject I wish to lay before you. Let me now solicit your patience, and forbear for a moment to exclaim (as I know many will do), 'Wild extravagant idea! 'fanciful notion! unsupported by Scrip'ture or common sense, and contrary to 'the opinion of the best commentators,' till you have attentively heard and considered what I have yet to advance, and have impartially compared my hypothesis with that of others, strictly examined both, by what is revealed in this chapter, and in other parts of Scripture; and then comparing the whole, with well-attested facts, that occurred centuries ago, and with others daily passing before our eyes, you will then be able to judge, with more certainty, how far the Old and New Testament are the identical witnesses mentioned by St. John in this chapter; and whether they do not agree more exactly with this prophecy than any other hypothesis that has been yet advanced. I have examined several, and find them all greatly deficient in answering the description laid down by the apostle; some in one evidence, and some in another, a common complaint made against the whole of Expositors; and for which there is no ground, if the Old and New Testament are the Two Witnesses.

" Let us begin with the two first verses—
' And there was given me a reed like unto
' a rod, and the angel stood, saying, Rise,
' and measure the temple of God and the
' altar, and them that worship therein, but
' the court which is without the temple,
' leave out, and measure it not; for it is
' given unto the Gentiles; and the holy city
' shall they tread under foot forty-two
' months.'

" Here all commentators, expositors, and good men, who have written on the subject, agree, that these verses are a description of the true gospel church, contrasted with the anti-christian and Gentile or professing church. The first is ordered to be measured, its true dimensions taken, and its worshippers sealed, for sealing and measuring are synonymous terms in the metaphorical style of Scripture; but the outward court is not to be measured. Professing Christians are not to have their names enrolled in the Lamb's Book of Life; but are ordered to be left out. The true church have always this seal, 'The 'Lord knoweth them that are His.' It is here said, this holy city, the temple and church of God, shall be persecuted, or trodden under foot, by the Gentiles, or professing and anti-christian church, for the space of forty-two months, a portion of time equal to 1260 days, for years, time, and times, and half a time, or three days and a half, all specifying in the prophetic and figurative style of this book and that of Daniel, a period of 1260 years, and whoever carefully peruses the page of sacred history, will find how very exactly this prophecy has hitherto been fulfilled. For unless these periods are one and the same, all is confusion and inextricable perplexity. It is not only a well-established Jewish computation, but it is a scriptural one also. The most eminent commentators are agreed in this. Three days and a half, says Bishop Newton, are, in the prophetic style, three years and a half. And Dr. Guyse is very clear on this point. 'All 'these controversies,' says he, 'are effec-'tually superseded, if (as seems to me 'most likely) we resolve the three days and 'a half into prophetic days and years, and 'then the three years and a half into an 'agreement with *the time, and times, and* '*half a time*, in this book (chap. xii. ver. '14), and in Daniel's prophecy (chap. xii. 'ver. 7), and so make them equal to the 'prophetic 42 months and 1260 days; this 'makes the general descriptions of this pe-'riod entirely uniform.' By resolving days and months into years, and years into days, the three periods mentioned in this chapter, exactly amount each of them to the number 1260, which must be years, because the facts stated by the apostle could not have happened in a shorter space of time. When these years began, or when they will end, I will not take upon me to determine; but I think, to the Christian who reads his Bible, and attentively observes the signs of the times, it must be obvious that they are drawing very near a close.

"We come now more immediately to our subject in the third verse: 'And I 'will give power to my two witnesses, and 'they shall prophesy a thousand two hundred and three-score days, clothed in 'sackcloth.'

"Who are these two witnesses? Some say Luther and Calvin, some say John Huss, and Jerome of Prague, some the Albigenses and Waldenses, others a succession of faithful ministers in every age; and some in the present day, that they mean civil and religious liberty; but I unite with a few others whose sentiments I have never seen published, till very lately, that they are the Old and New Testament. And to prove this, let us minutely examine the sacred text. *First*—They are said to be *two*, *two* witnesses, and in the 10th verse these *two* prophets; how then can they be said to be a succession of faithful men in every age (which is the generally received opinion), though I think the Scripture warrants no such interpretation. For what reason can be assigned for calling an indefinite number of men by the number Two? Moses's law required two witnesses, and Christ sent out the Seventy, two and two, thus they went in pairs; but does this, in the smallest degree, give any ground that a succession of men must be called by the number two? surely quite the reverse. Therefore the witnesses, whoever they are, must be two in number. And the Old and New Testament are two, who sometimes go forth separately, and sometimes together, preaching to sinful men the pure and holy will of God. The Old Testament, for hundreds of years, prophesied alone, but now united with the New, they proclaim the same unadulterated word to the human race. Most commentators, convinced that these witnesses were but two in number, have named eminent men, communities of men, and various other things in pairs; but none of these, as will be seen as we go along, answer to the description given of the witnesses by St. John. *Secondly*—They are emphatically said to be God's witnesses, called by himself 'my witnesses;' as peculiarly formed and commissioned by the divine decree, alone to instruct and preach the pure gospel to his church in all ages. This high privilege the Old and New Testament lay a just claim to. But can Luther and Calvin, or any other two men, or succession of men, pretend to it? Have not all these widely differed from each other? mixing error with truth? How then can they be called God's witnesses? Can the blasphemous thought be allowed that God is inconsistent with himself, and would appropriate such heterodox testimony (which even some good men have propagated) as peculiarly his own! No. He will only acknowledge his own word, the Old and New Testament, 'the Spirit of his mouth, 'that sharp, and *two*-edged sword, that is 'quick and powerful, piercing even to 'the dividing asunder of soul and spirit, 'and of the joints and marrow, and is a 'discerner of the thoughts and intents 'of the heart.' No other can properly be called God's own testimony. *Thirdly*—They are said to prophesy 1260 years, clothed in sackcloth. No two men, however holy, could preach for so long a period; that is self-evident. It could not then be Luther and Calvin, nor John Huss and Jerome of Prague. I shall leave these good men, and say no more about them. That a succession of men may preach twice that number of years, is also self-evident; but with what propriety can they be denominated two witnesses, two prophets, and two olive-trees? besides, it will be further seen that, in many other respects, no succession of men, however holy, can answer the description given of the witnesses by the apostle. But the Old and New Testament, on the closest investigation, will be found to answer in every particular. These witnesses are to prophesy, during this long period, clothed in sackcloth. And has not this been the mournful condition of the holy Scriptures for the last twelve centuries? Can there be a fact better authenticated than this? Have they not been disregarded, neglected, thrown aside, and figuratively slain? by being wholly suppressed under the severest penalties, as they are to this day in most Roman Catholic countries, to the shame and confusion of that anti-christian church? And has not Mahomet, that grand impostor, literally slain these two witnesses, the Old and New Testament, at Jerusalem, where our Saviour was crucified, and substituted the Koran in their place? Can any thing be more convincing than this? Or can this circumstance, in any respect, apply to a succession of men? That the Old and New Testament prophesied in sackcloth, during the above period, let us consult the historian, and hear what he says upon this subject, about the beginning of the sixth century. 'We are now,' says he, an. 534, 'descending into the regions of darkness, 'and the shadow of death; where scarce 'a ray of truth casts its feeble glimmerings to light the benighted traveller on 'his way to the celestial city.'—'The Scriptures were *forgotten*, the one invariable 'guide to a holy conversation, whilst a 'number of self-instituted forms and follies 'were supposed to advance the Christian 'to a higher region of sanctity than the '*Bible* ever taught.'—'The further we advance the less visible to observation grows 'the church of the first-born, whose names 'are written in heaven. The universal 'reign of superstition, the clouds of locust 'monks who overspread the earth; the general *neglect* of the Scriptures; the universal ignorance prevalent, and encouraged, in order to give greater weight and 'importance to deceivers and jugglers, 'whose frauds and false miracles supplanted all the *necessity* of Revelation; 'we shall no longer wonder that we find 'so few faithful, but that any remain *.' Is not this a satisfactory proof that the Scriptures were in sackcloth? But let us hear if they are better treated in the next century. Thus speaks the historian:

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* See Haweis' Church History, vol. ii, p. 29, &c.

" 'Nothing can exhibit a more deplorable 'object than the state of the church during 'this century. The ignorance that was 'universal and profound, will hardly be 'credited. Many of the Bishops them'selves, neither able to write nor read, 'were sunk nearly into the same mental 'imbecility as their ignorant flocks *. Mo'nastic rules and directions, for the attain'ment of the supposed highest perfection 'of our nature, led men wholly off from 'the one great line of faith and holiness 'revealed in the Book of God †.'

" Let us now turn over to another century or two, and examine the situation of the two witnesses in the years between 800 and 900. 'We are descending deeper and 'deeper still,' says the historian, 'into the 'regions of darkness and primæval night; 'pursuing the history of a church without 'Christianity: and receiving from the toil

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* See Haweis' Church History, vol. ii. p. 60.

† Page 62.

'of investigation little else but disgust and 'disappointment. The Scriptures of Truth 'were buried under the load of fathers, 'controversialists, and mystics, biting and 'devouring one another*.'

"In these early ages the Scriptures of Truth, wholly confined to the perusal of the clergy, were never suffered to speak out; and whoever attentively reads ecclesiastical history must be convinced that the Old and New Testament, God's two witnesses, have for nearly 1260 years prophesied in sackcloth. Nor can they yet be said to have put it entirely off, while in so many Roman-catholic states the Bible is a prohibited book, forbid to be read; and burnt by the priests, when found with individuals among the laity, which I know to have been the case at St. John's, Newfoundland, and at Minorca.

"*Fourth verse.* The next verse will throw considerable light on the whole of this mysterious chapter, and particularly define the nature and office of these two witnesses.

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* See Haweis' Church History, vol. ii. p. 110.

" 'These are the two olive-trees, and 'the two candlesticks standing before the 'God of the earth *.'

" And thus the witnesses are typified by the olive-trees, and the churches by the candlesticks; and who were these olive-trees? Zechariah will tell us very clearly in the 3d and 4th chapter of his prophecy. They were the *two* anointed ones (still the number two) who stand before the God of the whole earth. Joshua the high priest, and Zerubbabel a prince, descended from the house of David. What was the great work they were appointed by the Almighty to perform, and which they certainly accomplished? It was to rebuild the temple, and restore the Jewish worship, which had been suspended during the Babylonish captivity. Their antitype, of course, will be employed in a similar work, that is, to build the true gospel church, which for so many years has been defaced, perverted, and nearly abolished, by the fraud, unscriptural ceremonies, idolatry, and abominable image-worship, of the anti-christian church of Rome; and to restore the true and unadulterated worship (throughout the world), as established by the Lord Jesus Christ and his apostles; that is, they will be the chief instruments of promoting and establishing his mediatorial kingdom among men. Unless this is accomplished, the type can have no analogy to the antitype. Let me now ask, Who is so sufficient for this great and glorious work as the two witnesses already named, the Old and New Testament? the sharp and two-edged sword that proceedeth out of the mouth of God, and with which he has promised to conquer the nations to himself? Can any two men, or succession of men, be able to effect this, equal to the sacred Scriptures?

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* It is well worthy of remark, that Zechariah mentions but *one* candlestick or church, and the apostle *two*—and for very obvious reasons; Zechariah's two olive-trees, Joshua and Zerubbabel, as instruments, restored and supplied the Jewish Church; for then there was no other, but John had in view the Gentile as well as the Jewish church, and therefore mentions *two* candlesticks.

" The next two verses will still further convince us, that these two witnesses are the Old and New Testament, as they are said to inflict various punishments, and dreadful judgments, on their anti-christian enemies; which no human power, since the prophetic and apostolic age, ever dared to pretend to.

" *Fifth and sixth verses.* 'And if any 'man will hurt them, fire proceedeth out 'of their mouth, and devoureth their ene'mies; and if any man will hurt them, he 'must in this manner be killed.—These 'have power to shut heaven, that it rain 'not in the days of their prophecy: and 'have power over waters to turn them to 'blood; and to smite the earth with all 'plagues, as often as they will.'—Who can do this but the infallible word of the living God? And where are the men, however holy, that, since the Apostles' days, ever possessed such a power? but the Old and New Testament, the two witnesses for God, do alone possess it; because they only contain the pure and holy mind of God, abounding in awful threatenings, tremendous judgments, and dreadful plagues, which, in a thousand instances, have already been executed on their numerous enemies in the anti-christian church, who cruelly persecuted the saints who adhered to the Scriptures, and who perverted, silenced, slew, and burnt the Bible itself. What destructive earthquakes, cruel famines, and desolating wars, have been denounced, and literally fulfilled, against the anti-christian powers during the long period of twelve hundred years, in which the Scriptures prophesied in sackcloth! And with what a dreadful scourge are they even now visited? Can we ever forget the torrents of blood that flowed at the commencement of the French Revolution, or shut our eyes to that which is now shedding in Spain and Portugal? These anti-christian nations silenced the witnesses, forbid their prophesying, substituted the blasphemous decrees of their popes and councils in their place, and still keep them, in a great measure, clothed in sackcloth. What else can they expect, but that the judgments threatened in the Old and New Testament will fall heavy upon them?

"The next three verses, 7th, 8th, 9th;

'(When they shall have finished their tes-
'timony, the beast that ascendeth out of
'the bottomless pit shall make war against
'them, and shall overcome them and kill
'them, and their dead bodies shall lie in
'the street of the great city, which spi-
'ritually is called Sodom and Egypt, where
'also our Lord was crucified. And they
'of the people, and kindreds, and tongues,
'and nations, shall see their dead bodies
'three days and a half, and shall not suffer
'their dead bodies to be put in graves,)' have been found by expositors more difficult to explain than any other part of the book of Revelation. But, if close attentention is paid to the figurative style of the Hebrew writers, with the true import of what they mean to reveal, there will be no such great difficulty in finding the true meaning of the Holy Spirit in these verses as may be at first supposed. In the first place, it is obvious, when the Hebrew writers have any thing very important to announce, they generally state it in two, three, and sometimes four, different forms, not only to ascertain its certainty, but by

correcting one part by the other, to elucidate and clearly comprehend the whole. Thus the three different dates mentioned in this chapter, 42 months, 1260 days, or three days and a half, the same as time, times, and half a time, all mean the same space of time in which the witnesses prophesied in sackcloth, and in many respects were literally slain. The expression in the 7th verse, 'When they shall have finished 'their testimony,' ought to be rendered 'while they are fulfilling their testimony;' which every person conversant in the Greek language will find to be correct*. Thus these faithful witnesses, while delivering their testimony, shall be silenced, forbid to be read, or consulted (as has been already shewn), by the Roman pontiffs and anti-christian clergy, but particularly slain by the impostor Mahomet, who substituted the Koran instead of the Bible; the one now reigning in the highest esteem, where the other (still silenced) once flourished and prophesied in its pure and primitive simplicity; now politically dead, it is true, but not yet buried, but that it may soon arise, and speak the truth of God freely. Slain also by the Council of Trent, on the 8th April, 1546, which forbid the Scriptures to be read, or translated from the original Hebrew and Greek, into the language of any country. Pictavius, one of the bishops, declared, in the name of the whole, that the Bible was an empty and dumb thing, a mere carcass, that had no life in it of itself. Is not this something like slaying? The Rev. J. Brightman, who wrote near 200 years ago, and agrees with me, that the Old and New Testament are the witnesses, says, on this occasion, 'Their bodies thus thrust through, were 'cast into the street of the great city, a 'spectacle to all men, and a triumph to 'the beast of Rome.' The Bible an unburied body, visible it is true, but without the gift of speech.

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* Dr. Guyse on this verse says, "The words When "they shall have finished their testimony, may, according to the latitude of the tense and particle in the "Greek, signify while they are, or shall be performing their testimony."

" Expositors are greatly at a loss to

know where this great city is, where the witnesses were slain? but why not take the apostle's simple account of it? Spiritual Sodom and Egypt, where also our Lord was crucified. Jerusalem to be sure. Is not that city spiritually called Sodom, &c., by most of the prophets? and where else was our Lord crucified? Had the apostle named the city, called it the capital of Judea, where David and Solomon reigned, he could not more pointedly have described it than he has done. Let this city be where it may, it detracts nothing from the witnesses being the Old and New Testament. Expositors will have it to be Rome, because so many of the saints were slain there; it may be so, but since the reign of antichrist ten times the number have been slain in other cities, than have suffered at Rome. But admit the hypothesis, that the apostle meant the Old and New Testament to be God's own witnesses, and it will clearly appear they were completely silenced, or figuratively slain, at Jerusalem. Hear again what the historian says on this subject about the beginning of the seventh century, nearly 1200 years ago. 'Now God was 'preparing a scourge, whose heavy hand 'to this day continues to be felt, and 'whose tyranny has nearly extinguished 'the Christian name, from the Pillars of 'Hercules, to the remotest east; where 'Mahometan darkness covers the earth, 'and its gross darkness the people. In 'the country where first the Lord of Life 'and Glory drew his breath, and all the 'scenes of labours and sufferings of the 'first apostles were displayed; in those 'flourishing churches through Asia and 'Greece, to which most of the *sacred* '*epistles* are directed, there at present the 'abominations of the impostor and false 'prophet Mahomet, are seen standing in 'the holy places, and the crescent has sup'planted the cross.*"—Is not this slaying the witnesses to some purpose? and at Jerusalem too? Perhaps three or four moth-eaten copies of the Bible may be found in the cloisters of the persecuted monks residing in that city, but they are muzzled, and dare not deliver their message to the people, politically slain, their dead bodies in a dead language are still above ground and without burial. God grant they may awake to a glorious resurrection!

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* Haweis' Church History, vol. ii. p. 54.

" Thus far I think it has been evidently proved, that the two witnesses, the Old and New Testament, have prophesied in sackcloth, have been silenced, and figuratively slain, for nearly, if not altogether, the space of 1260 years, in the far greater part of the then, and present Christian world; and though in some Protestant countries, since the Reformation and the art of printing, they may be said to have put off their sackcloth in some degree; yet it may be many years, before they are wholly emancipated from popish chains, boldly and successfully to prophesy to the whole world. Though it will appear in what is yet to be advanced that they have already made considerable progress in this great work.

" The 10th verse, ' And they that dwell ' upon the earth shall rejoice over them,

'and make merry. And shall send gifts
'one to another, because these two pro-
'phets tormented them that dwelt on the
'earth.'

"This verse is evidently descriptive of the swarm of lazy monks, ignorant priests, and depraved dignitaries, of the apostate church, throughout the papal territories, who have silenced the sacred Scriptures (so that the laity dared not read them), carried on with impunity their lying miracles, fascinating ceremonies, and idolatrous worship of saints and images, and by selling indulgencies, deliverance from purgatory, with an immense multitude of supposed holy relics, at a very high price; they so enriched their churches, convents, and monasteries, as to enable them to wallow in all kind of luxury and debauchery; rejoicing that the word of truth which witnessed against them, dared not speak to reprove; or be heard when it denounced the judgments of God, for such abominable irregularities. By the pope's bulls, decrees of councils, and diabolical monkish canons, they made the Bible speak those erroneous sentiments to the deceived public, which it ever will contradict to the end of time. Let the Roman Catholic carefully read the word of God, believe it to be such, and if he is blessed with common sense, he must necessarily renounce the abominable idolatrous doctrines and foolish trumpery of the church of Rome. Circulate the Bible and popery must fall. For can it for a moment be supposed, that a man enjoying his rational powers, in this enlightened age, will from the heart believe the absurd doctrine of *transubstantiation*? We smile, while we pity the idolatrous Egyptian, in times of gross darkness, prostrate before a leek or an onion! but is he a whit more the object of pity and ridicule, than the enlightened Roman Catholic, adoring a wafer made of flour and water, which a fallible man like himself, has, by uttering a few Latin words, pretended to change into the identical body and blood of the Lord Jesus Christ, which hung upon the cross!—Who can believe it?—one shudders to think of it! The Bible alone, by the agency of the Holy Spirit, must undeceive the unhappy people of such a preposterous persuasion, thus 'given up 'to a strong delusion, to believe a lie.' Let a few more years roll on, when the effect of the extensive efforts of the British and Foreign Bible Society, become more conspicuous; then the generations that follow will hardly be persuaded that there ever could exist, a multitude of intelligent men, capable of believing the Roman-Catholic absurdities; for the time is approaching when the Lord (as he has said by his apostle) will reveal and consume this man of sin, this mystery of iniquity, 'by the 'spirit of his mouth, his own word; and 'destroy the delusion, by the brightness 'of his coming;' and then by means of the Bible translated into all languages, the kingdom of Christ will rapidly advance." Pa. 23.

After the General has gone through the exposition of the chapter, he proceeds thus:—

"I believe the anti-christian power rose by degrees, and that it will be destroyed in the same manner. All that we can safely determine upon as certain in our day, must be from past occurrences; and they tell us very distinctly, that the papal power has passed its zenith some centuries ago; is now fast declining, and must ere long, draw to a final close. So with regard to the two witnesses, it is evident from history, that they were gradually brought into disrepute, and their divine authority imperceptibly lessened before they were wholly neglected, silenced, and obliged to prophesy in sackcloth. In like manner I believe their resurrection will be a progressive work: and one of too great magnitude to be finished in a few years; and yet, if my hypothesis may be admitted as true, that the two witnesses mentioned by St. John, are really the Old and New Testament; then we may venture to suppose they began to throw off the sackcloth about the time of the Reformation; and in the present day, we have well-attested facts, contained in the reports of the British and Foreign Bible Society, to assure us that these witnesses are not only risen and standing on their feet, but marching boldly through the earth, proclaiming as they advance, their heavenly message of free and full salvation to every perishing sinner of the human race—carrying on the grand design for which the Almighty has sent them, the complete establishment of the dear Redeemer's kingdom among men.

" When we contemplate the vast immensity of this glorious work ; the conversion of empires, sunk for ages in the grossest idolatry ; the total destruction of popish superstition ; the entire dissolution of the strong rivetted bond of Indian cast ; the expulsion of Mahometan darkness ; the bending the iron sinew in the stiff-necked Jew ; and the humbling all these to submit to, and obey the pure and holy gospel of our Lord and Saviour Jesus Christ ; our faith begins to stagger, and we are ready to say, ' How can these things ' be ?' With men they are impossible, but not with that God, who has said, that a nation shall be born in a day, and who only doeth wondrous things.

" This ought to encourage the Missionary Societies, the British and Foreign

Bible, and other religious societies, to double their diligence, and unite, cordially, in powerful exertion, to promote the *one great cause*, in which they are all happily engaged; for the Lord God omnipotent reigneth, and he is with them in the work." Pa. 34.

The profits of this pamphlet were devoted to the funds of the Blackheath Auxiliary Bible Society.

After its publication two years passed without any incident thought worthy of being recorded. Amidst all his infirmities of body and anxieties of mind, however, General B. appears, with growing years, to have been growing in grace, and quietly waiting for his dismission from the present state and introduction to the blissful presence of his God and Saviour. On the 8th of September, 1813, he says:—

"Who could have thought some years ago, that I should live to the age of *seventy-one*, at which I arrive this day. It is true I am not well; nor have I been so for some time: but I bless God, his chastising rod has been sanctified to me; I have seen the necessity of it, and felt the salutary effects it has produced. The Lord's judgments and his mercies have been truly and equally blessed to me. O that I had a heart truly sensible of so much unmerited goodness. Lord! grant it."

The last event mentioned in General B.'s journal is his retirement from all military duty.

"May 10, 1814. The Board of Admiralty, on the prospect of a long continued peace, being determined to reduce a great part of the Royal Marine Corps, have begun with the head; and ordered the four senior officers to retire on their *full pay*, depriving them of all their *emoluments*; which to me, commanding this division, is a loss of full three hundred pounds a year."

In consequence of this diminution of income, the General found it expedient to quit Woolwich, where he had resided nearly five years. In the course of a fortnight he met with a suitable house at Gillingham (a pleasing village, near Chatham), which he took, and to which he removed with his family early in the month of July following.

This was a situation where he could enjoy complete retirement, and was, therefore, well-suited to preparation for the solemn period when he was to remove from the seen into the unseen world. To this period he had been looking forward for several years, with all the anxiety and deep seriousness which its importance demands from every rational being.

Owing to a considerable degree of deafness in his later years, which prevented his distinctly hearing the subjects of conversation, he became habitually silent:—difficulty of hearing, however, was not the only occasion of his silence; from sentences which incidentally escaped him, and from the peculiar expression of his countenance, it evidently appeared, he regarded himself as walking along the awful shores of eternity, and was striving by the eye of faith to pierce through the intervening shades, and by self-examination to learn his fitness for the glories of heaven. This interesting employment engrossed his thoughts, and its solemnity made him silent. His wife and children who watched his countenance, and knew that something important was passing within, often wished this silence were broken, that they might hear from his own lips what God was doing for his soul. Their desires, however, were not often realised in the way of conversation; but in the family devotions, when he was accustomed, as the priest of his household, to pour out the desires of his heart before God, they often learnt the state of his mind;—sometimes awed at the prospect of death; at others filled with the peace of God, which passeth all understanding.

For some time before, and during his residence at Gillingham, Mr. Baxter's Dying Thoughts became his favourite book;—like that excellent man, although he had spent a long life in exemplary holiness, and in great nearness to God and heaven, yet doubts and fears often invaded his mind in the prospect of eternity. Perhaps in General B. this was accompanied with a weakness of faith, which gave those doubts and fears an undue influence over his spiritual comforts and peace of mind. In this weakness of faith he is not to be imitated; but in his serious anxiety that all should be right with him in the next world, surely his example cannot be too closely copied.

On his arrival at Gillingham he marked out for himself a regular plan for spending his time, which was now all his own.—He continued his habit of early rising, and after his own private devotions, went down to family prayers and breakfast: he then read his daily portion of the Scripture, and employed himself for two hours afterwards in revising the preceding narrative for the press.—Gardening, which had always been his favourite amusement, occupied him till dinner time; and when his family and endeared friends observed the cheerfulness and the activity with which he pruned his trees and superintended others in more laborious occupations, they were willing to hope the stamina of life were still vigorous, and that God designed to bless them with his society for some years longer.—But the mercies of Jehovah towards him were about to receive their consummation by his removal to glory. The harvest was reaping in the surrounding fields and almost ready to be housed:—and from the fields of Sion, called by St. Paul "the husbandry of God," this shock of corn, now fully ripe, was about to be gathered into the garner of the Lord.

But before we bring the reader to the last trying scene, it will be interesting to mention some particulars, which shew the holy feelings and dispositions of this advanced Christian.

It has just been observed that General B.'s mind seemed to be generally occupied in the contemplation of eternity, and in preparing to enter it; but there were some subjects connected with this world, which still dwelt in his thoughts and engaged the warmest affections of his heart. Amongst these, the advancement of Christ's kingdom in the world was a subject of peculiar interest. Tears of joy would roll plentifully down his venerable face, whenever he heard of sinners brought to repentance and faith in

Christ; when he learnt the success of Christian missionaries proclaiming to the ignorant heathens the glad news of salvation: but most especially did he rejoice with feelings of peculiar exultation in the general distribution of the Scriptures by means of the British and Foreign Bible Society. The 10th report of that admirable institution was read to him the evening preceding the day on which he was confined to his bed, never to rise from it again: the encouraging nature of the contents of the report, the glorious prospect it opens of universal good by means of the Society, broke forth with resplendent light to illuminate the entrance of this devoted Christian into the valley of the shadow of death, and refreshed his spirit for his encounter with the last enemy.

The maturity of divine grace in the General became daily more evident from his abounding in Christian love and charity: his heart was purged from every party feeling which could alienate his affections from Christians who differed from him in matters of lesser moment. The language of St. Paul, was the constant breathing of his pious mind, "Grace be with ALL them that love our Lord Jesus Christ in sincerity." To a Christian in such a state of mind it was to be expected that the great increase of faithful ministers in the established church would be cause of unfeigned rejoicing: nor will it soon be forgotten how he received the officiating minister of a neighbouring church, who was faithfully and zealously labouring in the vineyard of his Lord.

In the village of Gillingham, there was a little band of pious men, in connection with the Methodists. Although General B. differed from them in several points of doctrine and discipline, yet when he beheld much of the true spirit of Christianity amongst them, he cheerfully joined their social meetings, and sometimes attended to hear their preachers.—In their more private meetings for prayer, he often led their devotions, to the great delight and profit of his Christian friends, who were comforted and edified with the heavenly-mindedness, the holy triumph over death and the grave, which often animated his prayers. The last sermon he heard was in their little chapel, from Rev. chap. xxii. ver. 17. "*And the Spirit and the bride* "*say, Come.—And let him that heareth* "*say, Come.—And let him that is athirst,* "*come.—And whosoever will, let him take* "*the water of life freely.*" General B. listened to the discourse with holy joy beaming in his countenance, and often spake of it afterwards with great satisfaction.—Indeed, both the text and the sermon were peculiarly adapted to prepare his mind for approaching death.

To those whose hearts have known the influence of social affections, it will not be surprising that even the looks of a husband and parent so highly revered and loved should become interesting to his family. Some expressions of his countenance will ever be remembered by his children. It was a fine evening in the month of August when the General was sitting alone and reading the "Divine Poems" of George Herbert: some spiritual sentiment in that quaint but touching author, had excited a corresponding feeling in the General's mind, and brought on a train of holy reflections, when two of his children entered unobserved into the room.—O what sensations thrilled their hearts, when they beheld heaven beaming in their father's countenance, and a smile of benignity and charity adorning his features, as though his soul were at that moment conversing with angels, and trying its wings for its approaching flight to glory.

This circumstance very much illustrates the character of General B.'s religion; it was inward, retired, pure, and peaceful. In private he no doubt frequently experienced those visits of mercy, those refreshings of spirit, which are the high privilege of the man who walks with God. Gillingham was peculiarly suitable to promote the peace and happiness of his mind; not only from its retired situation, but from its vicinity to the scenes where he spent the most interesting period of his youth, and many of the happiest years of after life.—It was in this vicinity he commenced his religious course, and hither the providence of God brought him to finish that course, and "*enter into* "*the joys of his Lord.*" Another circumstance which tended very much to promote his comfort and happiness, was that which brought all his children, except one beloved daughter, around him in the closing scenes of his life: and not only was it merciful to him, but highly instructive and useful to them, to witness the holy example of their Christian parent, in the maturity of his graces, and in his last conflict with death.

After about two months of sweet enjoyment in this retired situation, the family of General B. were alarmed, early in September, by the return of his annual complaint at the fall of the year, with symptoms more dangerous than usual. This alarm was much increased when the disorder confined him to his bed, and a considerable degree of fever began to prey on his frame. But their endeared relative had so frequently recovered from threatening indispositions, that they did not apprehend his death was near, and were willing to hope that, even from this unusually severe attack, he might be restored to their prayers and wishes.—How wisely, how mercifully, is futurity hid from mortal sight! The expectation of soon losing so beloved a friend would have rendered his wife and children unfit for the duties of the sick chamber. Those duties became severely trying to the spirits from the distressing nature of his complaint: the fever raged almost incessantly, robbing him of his wonted rest, and disturbing the usual serenity of his mind. His asthmatic disease also became violent, and continual coughing left him scarcely an interval for repose. It was a trial of faith to see an aged Christian suffering such distress and weariness as to prevent a due attention to eternal things. But "*God's ways are not as our*" "*ways;*" his family were looking for a triumphant departure into the world of glory, but God was pleased to afford them perhaps a more useful lesson, when they beheld the faith of their venerable relative, unaided by spiritual joys, and in the midst of extreme suffering, still fastening on the Son of God, the Saviour of sinners, and expecting victory over death through him. They were also brought to regard his long life of consistent piety, and zealous attachment to the Saviour's cause, as a firmer basis for their hopes his of eternal safety, than any death-bed sayings, or remarkable extasies of joy. Not that they were left without testimony his of sincere and mature piety in these last scenes of his life;—this was beautifully manifested in his patience and entire resignation to the will of God. Several interesting circumstances might be related to shew that divine grace was still in lively exercise in his heart, and afforded him effectual support under his sufferings.

The day after his first severe attack, on his third daughter inquiring how he felt, he replied, with a countenance expressive of humble confidence, "*I hope I shall* "*meet you in heaven.*"—And a few days after, when she again approached his bed, he said, "*Ah! is it you, my love? you will* "*have need of faith; exercise faith.*" His own faith was deeply exercised at one period of his illness. The reader will recollect that the General had, during his residence in France, unhappily imbibed infidel sentiments, so far at one time as to doubt the immortality of the soul. Though these sentiments and doubts were afterwards removed, not only by a thorough conviction of the truth of Christianity, after diligent investigation, but by personal experience of the power of religion on his own heart; they nevertheless did him lasting injury, and in after-life often afforded Satan the means of distressing this holy man. At one period of extreme weakness and suffering during his last illness, the great enemy of souls was permitted to harass him, by suggesting the thought, that perhaps *annihilation* would follow death. He mentioned this temptation to one of his children, standing by the bed-side; who replied, "*Life and immortality are brought* "*to light by the gospel.*" This passage of Scripture immediately dissipated his fears, and proved a shield against the fiery darts of the devil;—he reclined his head again on the pillow, and for some time after, his beaming countenance indicated the sweetest serenity and joy.

Whenever General B. spoke on religious subjects at this solemn period, he always manifested the deepest humility; speaking of himself as vile and sinful, and declaring that the sacrifice of Christ was the sole ground of his hope for salvation.—Man's depravity and utter helplessness, as to procuring his own salvation, together with the complete redemption there is in Christ for all who believe in him, were doctrines which administered to his comfort in the dark "valley of the shadow of death," as they had done amidst the active scenes of life. The sabbath preceding that on which he died, one of the family, returning from public worship, went to the sick chamber, anxious to hear of the beloved invalid, who inquired the subject of the minister's sermon.—The text was repeated, "*This is* "*a faithful saying, and worthy of all ac*"*ceptation, that Christ Jesus came into the* "*world to save sinners, of whom I am chief.*" This comprehensive text awakened all his Christian feelings; he inquired nothing about the sermon, but closing his eyes, appeared to be feeding on the pure word of

God, and delightfully meditating on the power and love of the Saviour. His son, who repeated the text to him, longed to hear him speak, but his joys were too great for utterance.

On Tuesday the 13th September, the General revived considerably, and the hopes of his friends were excited that they should still be blessed with his beloved presence. During this interval of ease all the temporal concerns of the family were settled. This subject had been a source of great anxiety to him for many of the latter years of his life; and if one circumstance more than another made him shrink from death, it was the fear of leaving his numerous family destitute.—It is a delightful instance of the tender mercy of God, and of the power of faith, that this anxiety was completely removed during his illness, and that no trace of it was left to disturb his last moments. After making every necessary arrangement, and doing all in his power towards the future comfort of his wife and children, he commended them in faith to the guardianship of his God and

Saviour, and seemed to feel that they were safe in His hands.

As he had been uniformly anxious respecting the spiritual welfare of all his children, it was natural that he should frequently pray for them on his dying bed:—but he had a particular anxiety for one of his younger sons, just then about to enter into the world, that he might be truly converted to God before encountering its temptations and snares. To this beloved child he had, just before his illness, given a Bible, accompanied with affectionate advice and serious exhortation to be constant in its perusal. On his dying bed he sent for him, and pressing him by the hand, he lifted up his eyes to heaven, and earnestly supplicated the grace of God to change his heart;—he then said to him, "*My dear boy, I have prayed for you, that* "*you might become a child of God*[*]."

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[*] Indeed, as this youth was passing his father's chamber-door, not many days before his last illness, he heard him agonizing in prayer; and was much impressed, on listening, to find that *he* was the subject of those fervent supplications.

His feelings were too powerful to allow him to say more: but it was enough: his prayer was answered; and the dear youth from that time began, in good earnest, to seek the God of his father, and ever since has given evidence that divine grace is working within.—"*The effectual, fervent "prayer of the righteous man availeth "much.*"

In the course of his illness, General B. was visited by the minister in whose congregation he had long worshipped, and in whose ministrations he delighted above all others, the Rev. Mr. Slatterie, of Chatham. They united fervently in prayer, and conversed on divine subjects, chiefly dwelling on the glorious theme of salvation by a crucified Saviour.—The General again declared, with much feeling, that the atoning blood and justifying righteousness of Christ were the sole foundation on which he built his hopes of everlasting happiness.

On the Wednesday and Thursday after the temporary revival just now mentioned, he gradually grew worse, and on Friday the fever increased, and the cough became so violent, that all hopes of his recovery were abandoned, and he himself felt that his end was drawing nigh.—The severity of the disease entirely prevented any continued attention to heavenly objects, and all the dear sufferer could do was to pray aloud for patience, and a speedy removal to his eternal rest. He at one time expressed a desire that, if it were God's will, he might die on the sabbath morning, and spend that holy day in the worship of heaven. The disorder continued unabated throughout Saturday, and, after a night of extreme suffering, he ceased coughing about nine o'clock on the morning of Sunday, the 18th September. His friends saw the symptoms of death were upon him, and he was asked if he wished to see any one in particular; he replied, with much emphasis, " *Nobody, nobody, but Jesus Christ:* " *Christ crucified is the stay of my poor* " *soul.*"—These were the last words he uttered; and at half past nine he gently breathed his last; according to his desire and prayer, worshipping that sabbath in heaven!—Thither may all his children and surviving friends follow him! Thither may every reader of this narrative be induced to bend his steps, with unwearied zeal and perseverance.

On the succeeding Thursday morning the corpse was interred in the churchyard of St. Margaret's, Rochester: and a tablet, with the following inscription, is placed over his grave:—

Sacred to the Memory

OF

MAJOR-GENERAL ANDREW BURN.

Born September 8*th*, 1742, *at Dundee, in Fifeshire:*

Died September 18*th*, 1814, *at Gillingham, in this County.*

Fifty-three Years he served his King and Country

AS A BRAVE AND HONOURABLE OFFICER

in the Corps of Royal Marines;

Forty-three Years he served his **GOD**,

as a faithful Soldier of Jesus Christ.—

Consistent and conscientious

In the Discharge of every personal and relative Duty;

HE WAS UNIFORMLY

Affectionate as a Husband and a Parent,
Kind as a Master, Exemplary as an Officer,
Constant and sympathizing as a Friend,
Humble and devout as a Christian:

EVER ASCRIBING

All he was in this Life,

AND

All he hoped to be in the next,

TO THE

GRACE OF GOD IN CHRIST.

APPENDIX

CONTAINING

LETTERS AND POEMS.

APPENDIX.

LETTERS.

No. I.—To the Friend who communicated the seasonable assistance mentioned at Page 135, *Vol. II.*

Strood, 23 *Feb.* 1803.

My dear Friend,

The very seasonable, unexpected, and ample relief, which the Lord was graciously pleased to send me the other day by your hands, has so completely overcome me, that I have been labouring ever since, under a pleasing weight of gratitude, that no language can sufficiently express. At a throne of grace, grateful tears and fervent ejaculations have been offered up to the first cause of this great mercy; yet still I cannot be satisfied that I am sufficiently thankful; nor can I now find words to express to my satisfaction, the obligations I am under to the generous and unknown friend, whose heart the Lord inclined to administer so seasonably to my pressing wants. You obtained my promise to ask no questions, consequently I must obey, but you will be so good as tell that kind benefactor, that I shall never forget the great favour he has conferred on me, nor cease, while I live, to pray for his temporal and eternal welfare.

No part of my experience has convinced me more forcibly of the reality of divine truth, than the seasonable and numerous answers I have had to prayer. For this very needful blessing I have been soliciting a throne of grace almost every day, for nearly these last twelve months, constantly feeling the thoughts of being in debt a burden too heavy to bear.

I began to think the Lord was about to answer my prayer in a progressive way by giving me promotion. But it is very remarkable, that just as that failed me, and faith began to sink, you stepped in with the long sought-for blessing; and the Lord's language to my heart in it, was, "See, I have granted "your request; though not in your way, but in my "own, that you may never forget that my ways "and thoughts are not like yours."

From the very high price of all kinds of provisions (particularly bread), in the years 1800 and 1801, with the grievous income-tax, I was unavoidably driven behind hand about £60, which ever since I had been struggling in vain to reduce; but this very seasonable supply has done it at once. I am now, thank God, out of debt, and can walk Rochester and Chatham streets with my head half an inch higher than usual. Several very necessary articles, which Mrs. B. wanted against a painful approaching and expensive period, she has now had means to provide, beside many other things that we all much wanted.—O what reason have you and I to be thankful to our heavenly Father for His goodness, both in a way of providence and grace! Can we possibly hesitate a moment to lay out ourselves entirely, time, talents, and property, to promote his glory, in doing all the good we can to his cause and people, and for our fellow-sinners, while we have a breath to draw? What a powerful incentive to good works is gratitude and love! I hope we both feel it.

I shall be glad to hear from you, but rather to see you when you can make it convenient. In the mean time, Mrs. B. joins with me in Christian love to you both, and with the warmest wishes for your growth in grace, and still closer communion with a covenant God;

I remain,

Yours affectionately,

ANDREW BURN.

No. II.—To a young Friend.

Gibraltar-place, Oct. 24, 1808.

My very dear Friend,

I ought to be ashamed of my negligent and indolent conduct in not writing to you before now: but if I thought you could for a moment indulge the idea that I had either slighted or forgotten you, I should be very unhappy. No, my dear S——, I was prejudiced in your favour before I saw you, and the first interview confirmed that prejudice, and every succeeding visit has increased my esteem and affection for you. I no longer consider you as an acquaintance, but as one of my own family; a son in whom I can confide, and to whom I can unbosom my whole soul.

If I have not written as I ought to have done, you must attribute it to age and infirmity, the natural parents of indolence and ease; besides I have of late been very much engaged, and my mind almost wholly occupied with things of a very important nature both in spirituals and temporals. My constitution I feel declines rapidly, the two last winters had nearly upset it, and I have reason to expect the conflict will be doubtful in this; you may of course easily imagine that while I am looking over the brink of time into an awful eternity, I may not be so very punctual in writing even to my dearest friend; besides when future prospects have not so entirely engrossed my attention, I have of late been continually harassed with domestic embarrassments, and disappointment, in what I expected would remove them. It may be the Lord's will to spare me a few years longer, and he may increase my income sooner than I expect: but still as neither of these is certain, and as the former may be denied me, it is very natural to conclude, that the solemn thought of dissolution, will swallow up the consideration of every lesser object. Had I the triumphant faith of a Paul, I should not be so often reproached as I am, of carrying about me a silent thoughtful countenance; but here I faulter, and though I have committed my soul, and its eternal welfare, into the same Almighty hands that he did, and am sure the Lord Jesus will keep it safe to the day of His second glorious appearing; yet the thoughts, and prospect, and awful importance, of eternity, come with such weight to my mind, that I stand between hope and fear, trembling and shivering on the brink, afraid to launch away. All this is the effect of little faith, or rather unbelief. The apostles' prayer to their divine Master, is mine from morning to night—"*Lord, increase my faith.*"

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No. III.—To his eldest Daughter, sent with a Bible.

Strood, *Dec.* 12, 1801.

My dear Rachel,

In sending you so valuable a gift as a Bible, you will naturally expect my parental advice to accompany it. If the prayers of an affectionate father can prevail, you will find it one of the richest presents you ever received. Above forty years ago my grandfather gave me a Bible, which I still preserve, out of which, through rich grace, I have enjoyed more exalted and refined pleasure than all the pomp and grandeur of a vain world could ever boast of: I have found present and effectual relief in the hour of deepest distress; and consolations of a heavenly nature far beyond the power of human language to express. I only wish my dear Rachel may enjoy as much real benefit from the one I now send her. Read it with reverence and attention, as the word and will of the most high God;—pray over it, and wrestle hard till you obtain a blessing from it:—'tis a mine full of the richest jewels, and God's people sometimes dig deep before they get at them, but never pray in vain.

It gave your mother and me great pleasure to see some dawnings of a serious concern upon your mind before you left Strood; but still greater when we heard that concern was increased at Plymouth, and likely to issue in a true conversion and thorough devotedness to God.—O that we may not be disappointed in the pleasing prospect we have concerning you; for nothing in this world can give equal pleasure to that which a godly parent feels when he sees his children called by divine grace to the knowledge of Jesus Christ, the Saviour of sinners. O take care, my dear Rachel, that you do not quench the spirit of grace, by imbibing too much of the spirit of the world: they never did, never can, nor ever will, agree together. Form no close connexion with any female friend that is not more spiritual than yourself. Seek to be much with those who talk about divine things;—cherish the means of grace, and pray daily for a lowly, humble, gentle, and affable spirit, that *the dear relatives, with whom you now are*, may rejoice to see that grace has made a happy change in the whole of your deportment. A form of godliness will not effect this, but the power of it felt in the heart will;—and do you never rest contented till you feel and enjoy this power:—'tis an awful and dangerous thing to rest short of it.

I have sent twice to London to get you this Bible, and after all the print is not so clear as I could wish; but I do not like the trouble to send a third time, and, perhaps, be no better off. Your eyes are young, and I hope will continue good a long while; and when they fail, there are plenty of Bibles in the land, thank God, of larger print.

That the Lord may make you a shining monument of his sovereign grace and mercy, is the fervent prayer of

Your ever affectionate father,

ANDREW BURN.

No. IV.—To another Daughter.

Woolwich, 7th June, 1810.

My dear Christiana,

I am now an old man at the close of my race, standing on the brink of the grave, looking with solemn awe into the boundless prospects of an eternal world; and you are just entering upon *one*, fallacious, delusive, and transitory. I have hitherto passed through it safe (thank God), and of course am qualified, from long experience, and as a parent and friend, to give you some salutary advice, faithful warning, and seasonable instruction, to guide you safe (through divine assistance) to the end of your journey. I would not have you, for a moment, indulge the thought that you will live to my age; there's a thousand to one against you for this. But let the journey through life be curtailed or prolonged, an end must come at last; and what will then be most desirable, when death is just ready to strike the irreversible blow? Surely, whatever that is, it ought to be sought after and secured above all other things. And nothing but a well-grounded hope of an interest in Jesus Christ, can then be of any use to support the sinking soul: all other props will surely fail.—Let me then, my dear Christiana, earnestly beseech you, with that anxious solicitude, which an affectionate father alone can feel, to seek first of all the kingdom of heaven and its righteousness, and the lip of eternal truth hath promised that every thing else needful for your journey through life will be granted: not perhaps what you may *wish* or *expect*, but what infinite wisdom shall deem best for your real welfare. Were I to preach to you for years, I could give you no better advice than the above, for it contains every thing. If once, through sovereign grace, you become united to Jesus Christ as the alone Saviour of perishing sinners, your salvation is secure. Trials, difficulties, temptations, fears, and doubts, you will encounter; but his grace is promised to be sufficient for you, and to make you more than conqueror over them all.

I would fain hope, from what I have seen and heard, that the spirit of the Lord has been at work on your mind. O beware of resisting his gracious influences, and cherish every desire that tends heaven-ward.—Be much in secret prayer for direction from above, and embrace every opportunity of instructing yourself in the knowledge of divine things; and never forget that you are but a pilgrim and stranger in this world, travelling post-haste to an eternal state.—My prayers for your present and eternal welfare shall never be wanting.

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That the Lord may bless my dear Christiana with His saving grace, is the fervent prayer of

Your affectionate father,

ANDREW BURN.

No. V.—To a young Female Friend.

Chatham, 19*th June*, 1808.

My dear Mary,

If I have not fulfilled my promise so soon as perhaps you may have expected, or rather as my regard for you ought to have prompted me to; you must not for that imagine I have been all this time unmindful of you. Quite the reverse: you and your dear family have not a day been forgotten by me at a throne of mercy; and if my poor addresses there are of any avail, you will largely enjoy every necessary help and assistance to carry you safe through all the intricate and dangerous scenes of a sinful and ensnaring world, till sovereign grace has landed you safe in glory. Christian affection is a very different thing from that which goes by the name of love, esteem, or friendship, in a carnal world: it is of divine extraction, cannot be eradicated from its happy possessor; is of eternal duration, and the infallible criterion by which the followers of the Lamb are distinguished from others: for the Saviour himself says, 'tis by this they shall be known to belong to Him; and it is this heavenly bond, my dear Mary, that unites you and me and all the elect of God to their dear head, the Lord Jesus Christ. All other ties are of an earthly and transitory nature, frequently broken in time, by a mere trifle, and sure to be entirely dissolved at death; but this outlives death: and when this dreaded and *last enemy*, shall be destroyed, the Christian's love to his God and Saviour, and to all that bear his image, will rise to rapturous heights, beyond all human comprehension, and constitute his happiness to all eternity. May it be your daily prayer and mine, that the love of a dear Redeemer (the sole cause of ours) may be abundantly shed abroad in both our hearts, that from this divine and powerful principle we may be enabled to live wholly to His glory.

I have now been an unworthy, stumbling, weather-beaten pilgrim in the Lord's ways for upwards of forty years, and from long experience shall take the liberty to give you a little advice. In all your journey through life make the Lord and His Word your daily counsellor. A thousand little perplexing things will occur, which you may be ashamed to mention to your dearest friend, which you may with all freedom unbosom to your heavenly Father at a throne of grace, and be sure of obtaining redress in one way or other. It is this divine intercourse constantly kept up, that constitutes the Christian's "*heaven upon earth.*" A number of incidents will arise to interrupt this divine communion, but that must not discourage you; every effort must be used to overcome them, remembering that having enrolled yourself as a soldier of Jesus Christ, you must, in His strength, vigorously fight your way through, and never rest satisfied till a sweet and soul-gratifying familiarity is again renewed between you and the dear Redeemer; for his favour is better than life. My daily prayer shall be that you may increase in faith, and in the saving knowledge of Christ, that you may have joy and peace in believing.

I am still in hope it may be the Lord's will to remove us a little nearer G———; but should it not, we have a sure word of promise that where our dear Head is, there we, ere long shall be also; let this suffice. Accept of kind love from all here, and believe me, with genuine affection,

Yours sincerely in our
beloved Saviour,
ANDREW BURN.

No. VI.—To a Friend, in deep mental Distress.

Thursday afternoon, 5th March, 1812.

My dear Friend,

I have just read your note of this morning, and though I am grieved at the sufferings you endure from the buffetings of the enemy of souls; I am no less highly rejoiced at the clear evidence your experience gives me of your being one of the Saviour's true disciples.

Muster up all your sins, and tell the devil to add every thing he can think of to the score, and then do as Luther did, write underneath "The blood of "Jesus Christ cleanses from all sin." And never forget what the word of the eternal God says, "Where sin hath abounded, grace hath much more "abounded." You say you have no ability to love God. True, and who has? But has not he given you the *desire* to love him, and is not this love? Though the dear Jesus may suffer you to be tried, as he did Job of old, yet I am confident he will bring you out of the furnace "as pure gold," to shine hereafter to his glory.

Continue to keep a fast hold of the dear Redeemer, and say with Job, "Though he slay me, "yet will I trust in Him," and doing this, you are sure to be safe. If prayer will avail, it shall not be wanting from

Your unworthy friend,

A. Burn.

No. VII.—Part of a Letter to the General's Son-in-law.

Woolwich, 12*th Dec.* 1810.

My dear Son,

I have talked of you, thought of you, and daily prayed for you, since you left us; but after many fruitless attempts, have never been able till now, to take up the pen to write. There was a time when this was not the case; when youth was in its full vigour (as it is with you) writing was a pleasure; but now it is a task, which old age trembles to undertake. My dear son, accept the advice which this idea now suggests, and while the powers of body and mind are vigorous, let them all be zealously employed to glorify your heavenly Father, as the time *may* come, when like me, you will have no power to do, what you anxiously wish to perform.

As your, and our beloved Sarah, loses no opportunity of writing to you, of course she gives you all the family news; therefore a repetition from me would be rather stale, and you must be satisfied with what comes uppermost in my shallow brain.

I have been very ill since you went away, so much so, as to be obliged to give up the command of the division for nearly three weeks; but, thank God, I now enjoy a good state of health. During my illness I heard, and thought, and read, a great deal about preparation for death, but after questioning my soul very closely on this subject, the only answer I could get was, that, if not prepared to die nearly forty years ago, I was not prepared now. The next question of course was, what was that preparation? The answer, a full dependence on the precious atoning blood, and perfect righteousness of the Lord Jesus Christ. This was my preparation then, is now, and I trust will be when I die; for I know of none like to it. But still I think there is another preparation necessary, to make death welcome, and to be desired. A complete deadness to the world, with all its most attracting enjoyments, and a clear view of our personal interest in a Redeemer's love, entitling us to all the glorics of a future world. Without this, death may sometimes put on a very ugly face, even to a true believer. You and I, I trust, through rich sovereign mercy, are possessed of the first preparation, which is by far the best; but let us not be satisfied till we attain the other also, and be enabled to say with Paul, "I long to be dissolved to be with "Christ, which is far better than remaining in this "sinful polluted world."

I frequently accompany you in thought to your cabin, and on the quarter-deck of the Ville de Paris, and could almost imagine I see and hear all that passes there: judging from what formerly passed in my own experience, when in similar situations, you will find them not to be so barren of real spiritual comfort, as some people imagine, and at times I hope real Bethels to your soul. It will require great wisdom, and much grace (which God I trust will give you), so to act among your superiors, as not to give offence, by an austere over-scrupulous conduct; at the same time taking care not to grieve the Spirit of God, or wound your own conscience by an unwarrantable compliance with any of their foolish and vain customs.

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No. VIII.—Part of another Letter to the same.

Woolwich, 13*th Aug*. 1811.

My dear Son,

I just now received yours of the 5th July, happy to hear so late, and so good, accounts from you: but before I answer it, I must say something about the one I received before, which gave us all uncommon pleasure; particularly in that part of your conduct respecting the *Balero dance*. Dr. G. and all of us agreed that you acted with the greatest propriety, as every wise and prudent Christian would have done; and I earnestly pray that the Lord may continue to enable you to act with the same fortitude and prudence on all similar occasions.

We heard of the fall of Tarragona from the French papers, as soon, if not sooner, than you did, with all its consequences; but your account is certainly exaggerated: yet the loss is great, and much felt by the Spaniards, especially as we are blamed by some for not assisting the garrison in time.

I cannot help smiling at your idea of the French taking Minorca. Pray how are they to get there? Swim over? or go over on a raft? For they dare not put a vessel of any description on the water without its being captured. If the Toulon-fleet should beat and capture ours (which I hope they never will), then indeed I would advise you to make the best of your way to Gibraltar: but while the British fleet commands the Mediterranean sea, every island in it, in our possession, is perfectly safe. If the Lord should punish Great Britain for her sins, He will begin with her fleets, and diminish that where her strength lies; then, like Sampson shorn of his locks, we shall be an easy prey to the cruel Philistines around us. But while there are so many thousands of praying souls in England, I am no way afraid that this will happen in my days, or yours.

I am glad to hear you are trying to acquire the Spanish language, as it may be of the greatest use to you, should your Admiral be employed at Cadiz, which I think is not unlikely. Should you go to Sicily, the Italian would be necessary, or to Lisbon, the Portuguese; if you could acquire all three, you would come home a learned man.

I have very little domestic news to inform you of; what there is, your good wife, I make no doubt, furnishes you abundantly. Andrew's wish to enter in the ministry in the establishment is what now occupies our attention: he has not yet finally decided, but, I rather think, he will be a Rev. after all. 'Tis a weighty matter, and has been the subject of much prayer, and I trust the Lord will direct him. Should I live to hear him preach the gospel; it would be a blessing beyond any thing I can expect in this world, and would make me leap for joy: but I abstain from giving my opinion, lest he should be biassed by it. If the Lord wants him, he will call him out, while the means for improvement are going on. What do *you* think of this?

No. IX.—Another Letter to the same.

Woolwich, April, 1813.

My dear Son,

Old age has a thousand excuses for laziness, some plausible, and some otherwise;

but I will not trouble you with any of them. Suffice it to speak the truth; though I have not written, I have not forgotten. Nor do I cease to pray for your temporal and spiritual prosperity; and it rejoices my heart to find that both are in a thriving way. The more I reflect on the step you took in going abroad, the more I see the hand of God in it. He can preserve his children in a floating-ship, as well as in a praying-church, if He calls them to either by His Providence. You to the one, and your brother, Andrew, to the other; both will be preserved, because you belong to His family. If every thing is taken into the account, I hardly know where the danger is greatest, but never mind it, if you are both safe.

As I am going to publish a second edition of "The Witnesses," I will devote a part of this letter to answer some of your criticisms. You ask, "how "I make it out that the witnesses rose and fell, and "rose again together?" Neither the apostle, nor your humble servant ever said they rose twice together. Every body knows the Old Testament, by its name, existed long before the New, but the apostle was not called to give the history of it, but to foretell what would be their employ in after ages. You, with most other commentators will have an indefinite number to be expressed by *two;* but you have neither reason nor Scripture to support you. What is alleged of Moses's two witnesses, and the Saviour's sending out his disciples, by pairs, wholly makes for my hypothesis, and not against it. Every fact or truth requires two witnesses to substantiate it. And God gave power to His two prophets to promulgate the truth of the Gospel for 1260 years, clothed in sackcloth, and figuratively slain during that period, and afterwards to be raised to the highest dignity, esteem, and influence; and are they not now figuratively ascending to heaven in a cloud through means of the British and Foreign Bible Society? It would rejoice your heart to see the clouds of all ranks of people who attend at these Bible meetings: the last I was at, the Chancellor of the Exchequer, Lord Castlereagh, Messrs. Wilberforce, Whitbread, &c. &c., spoke highly in favour of circulating the Scriptures. It is supposed the Parent Society will this year collect £50,000.

Commentators of most note, think with you, that the witnesses are a succession of faithful men; but where will you find any that will answer the description given of them by the apostle? Here expositors differ so widely, that the Rev. T. Scott is of opinion they have neither truth nor fact to support them. St. John is foretelling what will happen during the space, and at the close of 1260 years, in *this* world, and has no reference to the next. Where then is the resurrection of these good men? No where. But we now see the beginning of this wonderful event, in the universal circulation of the Bible. The Rev. T. Brightman who wrote near 200 years ago, was of my opinion; besides others of a later date. And, indeed, no other hypothesis but this, can give any thing like a satisfactory explanation of what the apostle says of these witnesses. When existed the real Christians that would dare to denounce such terrible plagues against their enemies, as the apostle mentions? But God's witnesses can and do, because they are the spirit of His mouth who alone will destroy the man of sin, see Thess., ii. and 8.

The English nation is just now in a ferment about the Roman Catholic claims; some in their favour, but the great majority against them; and it is not supposed they will gain their end in the senate of the nation. They only aim, I fear, to obtain power; but recollecting the bad use they once made of it, who would venture to trust them again? Besides, if we believe the church of Rome to be Antichrist (and what can be more plain from Scripture), who would wish to favour her? The present seems to be a very momentous period for Europe. Buonaparte, that merciless tyrant, has lost one of the finest armies that ever took the field. 300,000 men marched into Russia, and not above 20,000 have escaped; the rest have perished by the sword, famine, and the cold, which has been remarkably severe on the continent. The tyrant had a narrow escape for his life by running away like a coward from his army. He is now mustering all his forces for another campaign; but if the northern powers change sides, which some think they will, then the tyrant will be brought low: if they stand by him, a continuance of bloody wars will be the consequence. Bony and the pope are quite friendly again; an alliance I don't at all like, however natural it is for birds of a feather to flock together. The pope has legalized his marriage, though his former wife is living, and Buonaparte is to give him all his former power at Rome. Does not this look something like receiving the wound, which now all the nations wonder at its being healed. This fact if it takes place will puzzle all us commentators on the book of Revelations.

I leave your good lady to give you all the domestic news. We are all, thank God, in good health, except Captain Burn, who, though he may be spared some years, I am afraid will never recover his former health. I sometimes indulge a hope that I shall see you again at Woolwich; but be that as it pleases God, I shall never cease praying for you, while I remain

Your affectionate father,

ANDREW BURN.

POETIC EFFUSIONS.

I.

Exposed to all the filth of sin,
In this profane abode;
The flesh at war with grace within,
My help must come from God.

II.

Oft have I long'd to plead His cause,
But have no power to speak;
I weep, and pray, and try—still pause,
Nor can the bondage break.

III.

Yet when at times the power is given,
To banish every fear;
Boldly I urge the plea of heaven;
But none will lend an ear.

IV.

From ignorance that pregnant source,
Vice like a torrent flows;
The more I try to stop its course,
More rapid still it grows.

V.

But there's a path through sovereign grace,
In which I may succeed;
A Saviour's footsteps let me trace,
In every virtuous deed.

VI.

Like Him be holy, meek, and kind,
Friendly with all still live,
How grace can change the carnal mind,
A bright example give.

VII.

Then may I hope, in some lone hour
The sinner will confess,
That real saints must feel a power
He never did possess.

VIII.

And if the thought close to his heart,
Rich mercy should pursue;
My Jesus may that power impart,
And make him feel it too.

IX.

Then, O my God, a timid worm,
Assist to lisp thy praise;
And when a word he cannot form,
Work thou by sovereign grace.

X.

Renewed strength on me bestow,
Like Jesus may I be;
And through my daily walk below,
Let actions speak for thee.

Encouraging the Soul under Dejection.

I.

Why heaves my breast this mournful sigh?
Why far from rest still roam?
Does not my Jesus reign on high,
To guide his wand'rers home?

II.

Dare this vile heart admit a thought,
That He will faithless prove?
From Heaven eternally shut out,
One object of His love?

III.

Is not the sacred promise sure,
To all the chosen seed?
Shall they not to the end endure,
When God hath so decreed?

IV.

Sooner He'd leave His dazzling throne,
And war eternal wage,
Than one poor Lamb be left alone
A prey to Satan's rage.

V.

Then grieve no more as without hope,
When God his oath hath giv'n.
Can any sink with such a prop?
Or fail of reaching Heav'n?

VI.

Let but the hand of faith withdraw,
The veil that hides the scene;
And I shall see, what Moses saw,
When Jordan roll'd between.

VII.

For faith can bring the promise nigh,
And shew how rich! how free!
Till love shall glow, and rapture cry,
" All this for worthless me?"

VIII.

Yes, soul, the hour approaches fast,
When through a Saviour's grace,
Thoul't safe arrive in heaven at last,
And see Him face to face.

IX.

Grim Death to thee shall prove no more,
With all his gloomy train,
Than a rough gale to waft thee o'er,
Where endless pleasures reign.

X.

There on the bosom of thy God,
In ecstacy recline;
And all that Jesus bought with blood,
Shall be for ever thine.

Lines written in Retirement.

I.

O what a crowd of anxious cares,
Disturb this restless breast!
The world's reproach, and Satan's snares,
Leave not a moment's rest.

II.

A heavy load of sin and death,
I carry night and day;
Nor hope, but with a parting breath,
To feel them die away.

III.

Dear Jesus! is it thus thy saints
Are doomed to live below?
Wilt thou not hear their loud complaints,
And ease this load of woe?

IV.

When shall I see that bless'd abode,
Where sorrows are no more?
Rest on the bosom of my God,
And with His saints adore?

V.

Where racking pains, and groundless fears,
Shall never more annoy?
But boundless mercy wipe all tears,
And fill my soul with joy?

VI.

O for a view by saving faith,
Of this delightful place,
When nature draws its parting breath,
And all its cares shall cease!

VII.

Great God! each day make me to feel,
The power of thy rich grace;
Till it shall please Thee to reveal,
The vision of thy face.

A Peep into Eternity.

I.

As trembling I look o'er to see,
My fate throughout eternity!
The trickling tears flow down my eyes,
And num'rous doubts and fears arise.

II.

A few days more, and I must go,
To endless bliss, or endless woe;
With fiends in hell for ever lie,
Or reign with Christ beyond the sky.

III.

Well may'st thou start, my soul, and shrink,
Thus hov'ring o'er the awful brink!
For, once emerged—whate'er thy creed,
Thy state's eternally decreed.

IV.

Then seize the moments as they pass,
And cry aloud for pard'ning grace.
The blood of Christ has power to save,
All such as you who mercy crave.

V.

Blest Spirit come, thy power display,
And help my throbbing heart to say,
In all the ecstacy of bliss,
Jesus is mine, and I am his.

VI.

Come with a ray of heavenly light,
To cheer this dark, this gloomy night;
To guide me in the narrow road,
That leads to happiness and God.

Lines written when separated from his Family.

I.

How strong the ties of nature bind!
  How hard it is to part,
With wife, or child, or bosom friend,
  That twine about the heart!

II.

Tis agony too keen to paint,
Or little faith to bear;
Almost upsets the strongest saint,
And makes him yield to fear.

III.

Yet this has been my frequent lot;
A soul-tormenting pain!
And let me will—or will it not,
It may be so again.

IV.

My God! let faith but spread to view,
The merits of thy Son;
Kind visits of thy face renew,
And glories of thy throne;

V.

Then death may strike, the world may frown,
They ne'er my peace shall move.
For what can weigh that spirit down
That feels a Saviour's love?

FINIS.

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